# A SUFI STUDY o/HADITH

Haqiqat al-Tariqa min al-Sunna al- Ilniqa

## MAWLANA ASHRAF CALI THANĀWI

Translated by

Shaykh Yusuf Talal Delorenzo

## For My Sheikh

Mawlana Muhammad Yusuf Binnori, at whose behest I translated this work. May Allah illuminate his resting place and elevate his status in Jannah. Amin.

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# Translator's 'Introduction,



a w1 a n a shr a f 'a1! than a wi was born in the village of Thana Bhawan, not far to the south of Delhi, in the Indian district of Muzaffar Nagar, in the year 1863. He had his early schooling in the same village and, at age thirteen or fourteen, began his formal education a few miles away at the institution known as Dar al-Ulum at Deoband with some of the most gifted scholars of Islam ever to appear in the subcontinent.!

By the age of twenty-one, Mawlana Thanawi had satisfied his teachers of his facility with the classical disciplines of Islam and was graduated. In that year he became a teacher at Kanpura and, by written recommendation of his teacher at Deoband, Mawlana Rashid Gangohi, was accepted as a spiritual disciple to Haji Tmdad Allah, the sheikh of the Chishti order of Sufis who had sought refuge in Makka after the unsuccessful attempt to dislodge the British imperialists from India in 1857. At the end of his twenty-first year, Mawlana Thanawi himself went to Makka to perform the Haji, and to benefit from the spiritual care of his sheikh?

On his return to Kanpur, Mawlana Thanawi busied himself with teaching and writing, alongside his spiritual exercises of *dhikr* and *shughal*, until the latter compelled him to seek once again the companionship of his sheikh at Makka. Thus, he traveled a second time to Makka where he remained for several years in the company of Haji Tindad Allah. Shortly after Mawlana Thanawi returned to Kanpur in 1897, Haji Tindad Allah wrote to him with the following instructions:

Sheikh Muhammad 'Ikram, Mawj-e-Kawthar, Urdu (Lahore, Pakistán: Idara-e-Thaqafat-e-Islamiyya, 1975), P- 204.

<sup>2</sup> Ibid., Mawlana Thanawi taught at both the Fayd-e-Am Madrasa and at Madrasa Jami' al-Ulum in Kanpur over a period of some fourteen years.

<sup>3</sup> Sayyid Sulayman Ñadwi, Yad-e-Raftagan, Urdu (Karachi, Pakistan: Maktaba al-Sharq, 1955) p. 284.

It is better that you go back to Thana Bhawan. In feet, 1 hope that a great multitude of people will benefit from you both spiritually and academically. There, you shall bring our mosque and inudnisit back to life.

On this auspicious note, Mawlana left Kanpur and returned to his native Thana Bhawan. True to the hopes of his sheikh, Mawlana Thanawi revived the mosque and the *madrasa* at Thana Bhawan and, for the next fifty' years benefited the academic and spiritual lives of multitudes of subcontinent Muslims.

#### The Nature of Islamic Education in the Subcontinent

It is essential at this juncture that the reader understands something of the nature of the training and education received by Mawlana Thanawi. In fine, the ideal advanced by Islam with regard to the education and upbringing of the individual Muslim is the achievement of moral and spiritual equilibrium. The Quran says: "We have established you as a middlemost nation" (2:143). Thus, the objectives of the founders of Dar al-'Ulum at Deoband included the blending of book learning with character building, of Sharia with tariqah, of the fiqh of Abu Hanifa with authentic hadith, of the opinions of the pious predecessors with the revivalist scholars of succeeding ages and so on, in an attempt to tread a middle path between the various Islamic intellectual and spiritual trends and schools of thought.

As the Shari a and knowledge of the Qur'an and the Sunna are the basis of all Islamic intellectual activity, the emphasis at Dar al-'Ulum was on the teaching of the classical Islamic disciplines, beginning with Arabic grammar and proceeding with increasing complexity through subjects like rhetoric, logic, philosophy, jurisprudence, theology, and the sciences of the Quran and the Sunna. While the student was engaged in the acquisition of these subjects, he was subjected to a rigorous daily schedule of classroom attendance, group-study sessions, and congregational worship in the mosque. Nearly all students boarded in the madrasa hostels or in the homes of their teachers, and there was very little time for leisurely pursuits.

## The Place of Tariga in the Madrasa System of Education

During the period of study (tahsil, or aquisition), however, only the formal and essential modes of worship were encouraged. Nonetheless, it was carefully impressed upon the students that after graduation they were to seek the spiritual guidance of an accomplished sheikh. Nor were the students encouraged to prefer one tariqa to another. The important thing in the selection of a sheikh was his adherence to the Sharia.§

Indeed, to the 'Ulama' of Deoband the value of tasawwuf was in its translating knowledge into action, and learning into deeds. One did not pledge allegiance to a sheikh in order to become a Sufi, but in order to become a practising Muslim. It was not escapist mysticism that the Ulama of Deoband were seeking for their students, but the way to insan or the complementary inner state which gives depth and added meaning to the outer state of Islam. Essentially, the revivalist movement that began in Deoband and which aimed at remedying excesses in Indian Muslim society, was propelled by a group of scholars who added emotional fervor in their practice of Islam to their deep understanding of its sources and principles. It was in this atmosphere of learning and devotion that Mawlana Ashraf'Ali Thanawi grew and prospered.

#### Mawlanas Writings

Mawlaha" Thanawi's most obvious contribution to the Muslim community of the subcontinent was his incredible output of literature on Islamic subjects.

Jalal al-Din Suyūtį (d. 911 a h) is generally known as the most prolific author in the history of Islamic scholarship, and his writings are numbered at over five hundred.' Mawlaña Thānawis writings have been variously numbered between six and eight hundred.<sup>6</sup> In addition, he maintained a voluminous daily correspondence with his khalifahs and murids, and his published lectures and public addresses number in the hundreds. Moreover, Mawlanas gifted disciples undertook hundreds of other works at Mawlanas's insistence, and with his guidance, so that any definite accounting of the number of his works is next to impossible.

The subject matter of Mawlanas works included all the classical Islamic disciplines. Mawlanas Bayan al-Quran, in three volumes, is undoubtedly the most erudite of all commentaries on the Quran in the Urdu language. At the other end of the spectrum of Quranic scholarship, Mawlanas Jamal al-Quran became the standard textbook for students of tajwid, or the science of Quranic recitation, throughout the subcontinent; and remains so to this day. Mawlanas other works on the various Quranic sciences are as numerous as they are instructive.

Likewise, Mawlana Thanawi wrote with authority on subjects like hadith, fiqh, 'uṣiil al-fiqh, 'aqidah, logic, philosophy, rhetoric, grammar, and much else. In the field of tasawwuf, however, the Mawlanas writings are particularly interesting for their scholarship and variety. Among the works which best represent the breadth

<sup>4</sup> For Mawlana Thinawi's own teaching on the subject see his Qasdal-Sabil, "The Third Teaching."

<sup>5</sup> JaJal al-Din Suyutı, Fihrist Kutub al-Suyuti (Madras, Matba' al-'Aja'ib, 1379 ah). See also Umar Rida <sup>c</sup> Kuḥālah, Mu'jam al-Mu'allifin (Damascus: Matba'h al-Taraqqi, 1958), Vol.5, p. 128.

<sup>6</sup> Munshi 'Abd al-Rahman Khan, *Sîrat-i-Ashraf* (Multan: Idara-e-Nasfir al-Ma'arif, 1956), p. 368. A separate volume of bibliography, entitled *Talifat-e-Ashrafiyya*, was compiled by Muhammad Abd al-Haq

Fatehpuri and published separately in 1353 a h.

of his vision are his Sirat-e-Halldj, a biography of Mansur al-Hallaj and an exposition of his teachings on tasawwuf, Sharh Fusus al-Ḥikam, Kalid-i-Mathnawi Irfan-e-Hdfiz, Masail-e-Suluk, al-Takashshuf, and al-Tasharruf. These latter two works will be the subject of detailed discussion later on in this introduction.

#### Mawlanas Perception of Tasawwuf

There is no denying the importance of Mawlanas written work. Yet, of no less importance to the Muslims of the subcontinent was Mawlana Thanawis spiritual guidance. It had become a lamentable fact of life in India that tasawwufhad degenerated to such a degree that there was little to distinguish a yogi from a Sufi. The tariqas, or Sufi orders had become social clubs and sources of income for the chosen few. Indeed, in most orders khilafah or spiritual leadership had become a matter of inheritance, like the feudal lordship, which was the bane of Indian society.

Mawlaña Thanāwis contribution was to re-establish in the public mind the connection between *SharTa* and *tariqa*. This he accomplished to a certain extent in his writings. However, the real breakthrough in this potent field for the reform of the individual and society was made by Mawlana Thanawi, the sheikh and *murshid*, not by Mawlana Thanawi, the author and scholar.

The difference should be easy to understand. It is one thing to spread the word, and another thing entirely to be an example of the living word. Mawlana Ashraf <sup>c</sup>All Thañawi went a step further. As the result of his attention and guidance, scores of others themselves became living examples of the word of Islam and, in turn, influenced hundreds and thousands of Muslims. The register of Mawlana Thañawis spiritual successors (khalifahs) includes some of the most accomplished, learned, pious, and spiritually influential Muslims of the century.<sup>7</sup>

In bringing the Islamic ideal of equilibrium to the field of spiritual guidance, Mawlaña Thanawi established a number of criteria for his disciples. To begin with, all disciples were classified as belonging to one or another of the following four categories: (1) scholar and single, (2) non-scholar and single, (3) scholar and married, (4) non-scholar and married.

The reasons for such a division would have to do with the kind of opportunity a disciple had for attention to spiritual disciplines and exercises and the kind of understanding he/she brought to them. What is significant is the Mawlanas acceptance of the circumstances and responsibilities of his followers, and his attempt to reasonably accommodate all those interested in pursuing a spiritual relationship. Thereafter, disciples were classified as possessing limited, average,

or advanced abilities, and for each group separate sets of disciplines and extrcises, as well as reading matter, were prescribed.'

One exceptionally lucid work, also entitled *Haqiqat al -tariqa*, or *The Truth About the Way*, was required reading for all of Mawlanas disciples at the time of their entering the Sufi order.

As this work is quite brief, and yet sheds a good deal of light on Mawlana Thanawis teachings, it is translated here into English for the benefit of the reader

## HAQIQAT AL-TĀRIQA-. THE TRUTH ABOUT THE WAY

#### The Essence of Inner Conduct

- Neither kashf (visions) nor kāramah (minor miracles) are required or expected.
- On the Day of Judgment no one (other than yourself) will be responsible for your salvation.
- 3. There is no promise that your worldly affairs will improve (as a result of your becoming a disciple of this Sufi order), or through your tying talismans or charms around your necks, or that you will win court cases, or have an increase in income, or be cured of disease, or be granted knowledge of what is in the future.
- 4. Your behaviour will not be reformed merely through the attentions of your sheikh, nor will you cease to think evil thoughts. You will not automatically engage in worship without even having to resolve to do so. And your knowledge and understanding of the Quran³\* and Islam will not necessarily register any sort of increase.
- 5. There is no promise that you will attain any inner spiritual states, or even that you will find pleasure in the performance of worship or spiritual exercises, or that you will not be beset by alien thoughts while in worship.

  There is no guarantee that you will wash your sins away with your tears of remorse.
- In your performance of spiritual exercises you need never see mystic lights or hear voices from the Unseen.
- You may never have a sublime or meaningful dream or receive guidance from above.

On the contrary the real objective is to please the Almighty, and the way to achieve this objective is by complete adherence to the Shari'a.

<sup>7</sup> For a complete list of Mawlana's *Khalifahs*. see. Munshi 'Abd al-Rahman Khan, op. cit., p. 648-655 8 See *Oasd al-Sabil*, op. cit.

<sup>9</sup> See Thanawis àl-Takashshuf 'an muhimmat al-tasawwuf (Lahore: Sajjad Publishers, i960) p. 30.

Certain of the precepts of the Sharia have to do with the believers outer state like prater, tasting, han, ?akah. marriage, divorce, discharging marital responsi. bilities, oaths and their expiation, busing and selling, legal procedures and giving witness bequests, inheritance, meeting and socializing, greeting and entertaining, and so on Knowledge of these matters is termed figh.

Certain others have to do with the inner state, such as ones love for the Almighty awe of Him, remembrance of Him, acceptance of His decree, or one's decreasing love of the wyrldly, or lack of greed, or being conscientious in worship, or sincere in religious matters, or one's lack of contempt for others, or lack of conceit, or having control over one's temper, and so on. These matters are termed suluk, or inner conduct.

Then, in the same way that a Muslim is to obey the rules of fiqh in his/her outward behaviour, he/she must also obey the rules of inner conduct. Moreover, it is usually as a result of some inner imbalance that irregularities occur in ones behaviour or practiceofIslam. For example, a decrease in love for the Almighty might result in a lack of attention to daily prayers, or to one's saying them hurnedly Likewise, as a result of avarice, one might not give zakah or go on Hajj.

Or, owing to one's self-aggrandizement, or to one's inability to check one's anger, one may commit imustice on another or usurp his/her rights. Even it one were to recognise one's fault, and then take care to correct it, the fact remains that unless some sort of inner rectification takes place, one will be sure to lapse in one's efforts to correct the problem.

Thus, for the above reasons, it should be obvious that the rectification of inner conduct is essential. Yet. the problem is that inner ailments are difficult to detect and, even if they are detected, it is no easy matter to prescribe a proper cure for them. In fact, even if the cure were to be known, the taking of the medicine is nearly always distasteful.

For these reasons an accomplished sheikh is required; one who will be able to recognise and diagnose such spintual maladies and then prescribe for them the appropriate cure. Moreover, the sheikh should have the power to create within his disciple the ability to rectify himselfhersell. For this purpose, the sheikh will require the disciple to engage in certain spintual exercises and disciplines, such as dhikr, which in itself is a form of worship.

Basically, then, the disciple will have to do two things. The first is essential, and that is that he/she will have to adhere to the inner and outer precepts of the Shari'a. The second is recommended, and that is that he/she engages in much dhikr. The result of the first will be the attainment of Allah's pleasure, and closeness to Him; while the result of the second will be increase in Allah's pleasure and closeness to Him.

This, then, is the essence of the way to inner conduct, and its essential objectives. 10

#### Tasawwuf and the Study of Hadiths

From the foregoing, the reader will have gained a clear understanding of the kind of tasawwuf taught and practised by Mawlana Thanawi. Further insight into his perceptions in general about tasawwuf may be had from the author's own introduction to this volume, and to his numerous works on the subject. Yet, however one may attempt to characterize Mawlana I hanawi's brand of tasawwuf, by calling it reformist, fundamentalist, puritanical, or whatever, the fact is that it was, above all. Shari a oriented. As the second source of the Shari a of Islam, the hadiths of the Prophet, Allah bless him and give him peace, play a tremendously important role in defining and clarifying the principles and practices of tasawwuf. It was for this reason that Mawlana Thanawi turned his attention to writing tasawwuf related commentary on hadith literature.

#### Tasawwuf Related Commentary on Hadiths

It is interesting to note, furthermore, that the early Sufi writers, if ever they did comment on hadiths, did so only in the context of their discussion of other subjects. Thus, while the classical Sufi writers like al-Qushairi, al-Muĥasibi, Abū Ṭālib al-Makki and al-Ghazzāli may have quoted profusely from hadith literature, they never wrote separate works of commentary on hadiths.

In fact, the reputation of Sufis with regard to hadiths is somewhat tarnished. The reason for this, of course, was the admission by several well-known Sufis that they had actually fabricated hadiths and then ascribed them to the Prophet, Alfah bless him and give him peace, albeit with the best of intentions. Ibn Nu<sup>c</sup> aym's Hilyat al 'Awliya' contains several examples of such Sufi-narrators, as do most of the works on mawdiTat or spurious hadiths, and the works devoted to diTafa', or the biographies of weak and unreliable narrators.

At the same time, some of the greatest scholars of hadiths were themselves Sufis of one order or another. Hadith masters like Sufyan al-Thawri, Ibn al-Mubarak, Abū Tāhir al-Sifafī and others come immediately to mind. Later on, hadith scholars of the calibre of al-Nāwawi, al-Sūyuti, and al-Traqi were renowned as Sufis. Indeed, Hindustan had a tradition of producing Sufi scholars of hadiths, like al-Ṣaghañi, Sheikh ʿAbd al-Ḥaqq Muḥaddith Dehlawi, Shāh Wali Allah, Sheikh Tāhir al-Pattani, Shah Abd al-Aziz, and many others. In fact, of Sheikh Nizam al-\*Awliyā, perhaps the most famous of all Indian Sufis, it was written that he had

<sup>10</sup> Mawlana Thanawi, op. cit., p. 33-39.

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At the same time, some of the greatest scholars of hadiths were themselves Sufis of one order or another. Hadith masters like Sufyan al-Thawri, Ibn al-Mubarak, Abū Tahir al-Sīlafi and others come immediately to mind. Later on, hadith scholars of the calibre of al-Nawawi, al-Sūyuti, and al-Traqi were renowned as Sufis. Indeed, Hindustan had a tradition of producing Sufi scholars of hadiths, like al-Ṣāghani, Sheikh 'Abd al-Haqq Muhaddith Dehlawi, Shāh Wali Allah, Sheikh Tāhir al-Pattani, Shāh 'Abd al-'Aziz, and many others. In fact, of Sheikh Nizam al-'Awliyā', perhaps the most famous of all Indian Sufis, it was written that he had

io Mawlana Thanawi, op. cit,, p. 33-39.

not only trail al-lighanis collection of liadith entitled *Mashdriq al-Anwdr*, but that he had committed the entire work to memory as well."

Certain!), the I lama of Deoband were the inheritors of this tradition.

Mawlana Ya qub. Mawlana Gangohi, Mawlana Qasini Nanautwi, Sheikh al- Hind,
Mawlana Anwar Kashmiri. Mawlana Madam, and Mawlana Thanawi himself
were all examples of Suri, muhadditliin. Finally, scores if not hundreds of Mawlana
Thanawi students found fame as scholars of the hadith sciences.

#### Mawlana's Berks of Commentary on Hadiths

It is in the works of Mawlana Thanawi alone, of al! the scholars mentioned in the paragraphs above, that we find works exclusively devoted to tasawwuf related commentary on hadith texts. Among these works are the present volume, Haqiqat al-tariqa nun al-sunna al-'aniqa, or Vie Truth About the Way from the Refined Sunna. In the interest of both brevity and clarity, this title has been revised by the translator to A Sufi Study of Hadiths. This work is actually a part of a much larger work entitled al-Takaslishif an muhimmat al-tasawwuf or Revealing the Important Aspects of Tasawwuf. Another work of Mawlanas commentary is entitled al-Tasharrufbima'rifah ahadith al-tasawwuf. Before discussing these two books, however, it will be useful to note another important point.

In the monthly magazine of his Suh order, al-Hādi, Mawlānā published a short article entitled "A Notice Regarding the Removal of Ambiguity' ConcerningMasaīlal-Tasawwuf, al-Takashshuf, and al-Tasharruf," in which he wrote:

Tasawwuf is a name for the development of the inner and outer aspects of the individual, and there is not a single Quranic verse or hadith text which is not in some way related to it. So, in every verse, and in every hadith, one or another matter having to do with tasawwuf is sure to be mentioned. However, in these works I have dealt only with those matters which are directly related with what is obviously a question of tasawwuf, and that is how I have made selections of hadiths on which to comment 13

Both al-Tasharrufand Haqiqat al-tariqa are collections of selected hadiths in which the original Arabic texts are reproduced alongside their Urdu translations, traced to their sources of origin among the major classical collections of hadiths, and then commented upon, in Urdu, for their tasawwuf content. Furthermore, in Haqiqat al-tariqa, the chapter headings are given in Persian.

The classical collection upon which Haqiqat al-tariqa is based is Taysiral wusul'ilia ahadith Jami' al-'Ustil, by al-Shaybani, which is itself an abridgement of the /ami
al-'Usul by al-Jaza'iri. Moreover, the order of the hadiths selected for commentary
in Haqiqat al-tariqa follows the order of that work. These hadith are taken almost
exclusively from the sihah al-sitah, or the six most authentic orthodox collections
Thus, Mawlana Thanawi never deals with the subject of the authenticity of the
hadiths he selected for inclusion in Haqiqat al-tariqa. The publisher of this trans
lation, however, has deemed it appropriate to provide such information in order to
quell doubts or reservations about the provenance of the hadiths in this volume.

It may be appropriate to mention that this work seems to have been written especially for inclusion in the larger work, al-Takashshuf, as the date given at the end of both works is 1327. It will not be out of place, therefore, to take a brief look at al-Takashshuf.

To begin with, al-Takashshuf was not designed as a separate work. It is, rather, a collection of shorter works brought together for the purpose of providing Mawlanas disciples with a basic reader in the most important aspects of taṣawwuf. The book is, moreover, divided into three parts for disciples of limited, average and advanced abilities.

Part One of *al-Takashshuf* has thirty pages, Part Two has fourteen, and Part Three has six hundred and seventy pages. Furthermore, in his introduction to the work, Mawlanā rēcommends that the book be used as a text in formal lessons, rather than merely read in solitude. Thus, it is clear that the book embodies the most essential, as well as many of the most advanced and sensitive, of Mawlanas teachings about *tasawwuf*.

As to its contents, the first two parts of *al-Takashshuf* include extracts from several of Mawlana's works. The contents of the third part, for disciples of advanced ability, include the following works:

- al-Anwar wa al-tajalli (abridged). This is a short philosophical discourse, in Arabic and Persian, on the levels of existence and the comprehensiveness of human beings.
- 2. al-Futuh fi ma yata'allaq bi al-ruh: a short treatise on the human soul.
- Masail al-Mathnawf. a discussion of the important tasawwuf related couplets in the Mathnawi of Mawlana Rumi.
- Trfān-e-Hafīz: a commentary on the points of tasawwuf raised in the poetry of the Diwan of Hafīz Shirazi, from the beginning of the collection to the radif al-dalH\*

<sup>11</sup>Mir Khurd. Styar at-'Awhyd \*. Urdu trans, by I iaz al-Hiqq Quddusi'l Lahore Marlcazi L'rdu Board, 1980) p. 206

<sup>12</sup> al-Hadi, Rabi 11,1)52 ah

<sup>13</sup> Thanawi, op. cit., p. 31 and p 698,

<sup>14</sup> Radif, in Arabic, Persian and Urdu poetry, refers to the consonance of a poem's rhyme. It is the

- x Hdqiq.it ol-toriqu fiismuf related commentary on hadiths of the Prophet. Allah bless him and give him peace.
- n: Nuk.il al-daqiqa fi nni vdtaiilliiq bi *al-Htiqiqa*: a discussion of the legal authonb tor certain practices of the Sufis which are not expressly mentioned in the Qur an or the Sunna.
- , Ta \ id al- Hiujwii bi iil-jiiviit til-fltiqa. commentary on selected verses of the Qur an which touch upon towwul related subjects.

Let us now consider the second work. *al-Tashamif.* To begin with, *al-Tashar*-ruf was not written as a separate work. Rather, over a period of ten years, from 1343 to 1353 a h (1925-1935 Ce), it appeared as a monthly feature in the Urdu language loumal, ol-Hddi. Thereafter, the material was collected and published in a single volume.

Essentially, the work is based on other works of hadith, and is composed of four parts, as outlined below.

- Tasawwuf based commentary on selected hadiths from Zayn al-Din al- Iraqi's Takhrij ahadith al-'lhya, which is itself a work in which the hadiths quoted by al-Ghazzali in his 'lhyd' ulum al-din are traced to their sources and authenticated by al- Iraqi.
- Taşawwuf based commentary on the hadiths mentioned by Mawlana Rumi in the Mathnawi.
- Tasawwuf based commentary on hadiths mentioned by al-Sakhawi in his al-Magasid al-Hasana.
- Tasawwuf based commentary on hadiths in the Jami' al-Saghir by Jalal al-Din al-Suyuti

Those familiar with these works will know that they include all manner of hadiths. It is well known that al-Ghazzali was not a hadith scholar, and his 'Ihya includes much that is doubtful and even spurious.' Likewise, the poetic license used in the Mathnawi may well be said to include the hadiths it quotes or refers to, as

well. Finally, both *al-Maqasid* til *Hasana* and *<1/- Jami <1/ Sayhir* are collections of popularly quoted hadiths and, almost by definition, include what is authentic and what is not.

Nevertheless, Mawlanas treatment of these hadiths was to compare their import with the established principles of the Shari a. If the meaning was acceptable, and if the hadith scholars had not rejected the hadiths outright, then Mawlana included it among the hadiths of al-Tasharruf for commentary. In terms of their content, however, the two books are quite similar. Thus, a reading of this volume will provide the reader with a very good idea of what the other book is all about.

What follows is an English translation of *Haqiqat al-tariqa*. Moreover, it is hoped that the information provided in this brief introduction will suffice as a starting point for the reader who is perhaps unfamiliar with the works of Mawlana Ashraf Ali Thanawi. I have little doubt that such readers, and all those interested in the subject of *tasawwuf* will want to look deeper into Mawlanas works after reading what he has written in the pages that follow.

This, then, has been a brief introduction to one aspect of the works of Mawlana Ashraf'Ali Thanawi, may Allah grant him mercy everlasting! Indeed the scope for serious work on the subject of his life, or on any aspect of his works, is vast indeed.

In closing, I should like to record my debt to my teacher, Mawlana Muhammad Yusuf Binnori, himself a great muhaddith and faqih, as well as a Mujaz-e-Suhbat' from Mawlana Thanawi himself. It was a great personal blessing to have had the opportunity to read the hadiths in this volume with Mawlana Binnori and it was at his direction, and with his encouragement, that I undertook this translation. May Allah grant eternal peace to his soul, and to the soul of Mawlana Thanawi, and to all of the true followers of the Prophet Muhammad, his family, and his companions!

Yusuf DeLorenzo Virginia USA, 2009

repetition of the last ryhmmg word or vowel in any rhyming scheme, most notably used in the Persian and Urdu ghazal

<sup>15 &#</sup>x27;Abd al-Aziz al-Khawli, Miftdh al-Sunna (Beirut Dir al-Qalam, 1974) p. 162 However, Imam al-Ghazzalf knew he was not a scholar of hadiths. Yet, the way in which avats and hadiths are quoted to establish a point in the Inva' is first an ayat or ayats, then sahih, fauan and soon. So the latter though weak do not function as proof but are only included for corroboration. Much the same way that the Mawlana uses hadiths tri his work. As he himself said In fact, the great maionty of Sufi sayings believed popularly to be the words of the Messenger have equivalents, at least in meaning, in the authentic hadithsof the Messenger. Therefore, to generalise about the Sufis narrating and popularising spunous material in the name of hadiths is decidedly unfair and unwarranted.

<sup>16</sup> This term denotes a person who, though he/she may be from another order (in my teacher's case, the Naqshbandi order) has nonetheless been granted permission, mufaz, to instruct aspirants from another order. In other words, Mawlana Thanawi gave his own murids permission to learn tasawwuf from Mawlana Binnori or, more literally, to benefit from his company, suhbat, yt d.

<sup>17</sup> I must also record here my gratitude to Yahya Batha of Turath Publishing who urged me to revive the translation of this work, after it had languished in manuscript form since 1975.1 am likewise indebted to Mawfana Mohammed Mohamed who translated the final quarter of this book when it was discovered that the original translation had gone missing. Without the help of these two dedicated indivudals, this important work may never have seen the light of day in the English language. May Allah reward them handsomely in this world and the next. ytd.

# Author's 'Preface-'



and practice (or outer conduct), also attend to the correctness of their beliefs and practice (or outer conduct), also attend to the correctness of their inner conduct. Countless Quranic verses and hadiths prove conclusively that this is also essential, though many of those who attend only to externals are heedless of this matter. Certainly, everyone knows that the Quranic and the Sunna contain mention of the virtues of things such as abstinence, contentment, humility, sincerity, patience, gratitude, love for the Divine, acceptance of fate, trust, and so forth. Indeed, the Muslim is encouraged by these texts to acquire these qualities and to avoid their opposites, such as greed, pride, hypocrisy, rancour, lust, jealousy, and so forth. Then, can there possibly remain any doubt as to the command or prohibition of these matters by the Shari'a? This is what is meant by the reformation of inner conduct. This is the primary goal of the Sufi way. It also happens to be an indisputable obligation.

In addition, experience has proved, and indeed it is the way Allāh has approved, that the single most important factor in the process of inner reformation is that of one's companionship with, and service and obedience to, those who have themselves been reformed. Wherever actual companionship is not feasible, abstract companionship, even in the form of one's reading the biographies of the great Sufis, can conceivably suffice in its place. 18 This is the secret behind the frequent urgings of the Qur an and, hadiths toward the companionship of the good, and their warnings against the companionship of the wicked. For this reason, too, the stories of Allah's special servants are repeated throughout the texts of the Qur an and the Sunna.

<sup>18</sup> I should record here that Mawlana Binnori once told me that in the absence of anything else, one may take the Ka'bah in Makka as one's spiritual guide, ytd.

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Another fact borne out by experience is that ones companionship of the pious, whether actual or abstract, can only be of benefit when accompanied by conviction and attachment. Otherwise one may spend a lifetime with the best of people and never benefit from their company. Moreover, in the same way that the companionship of refined people is beneficial, the companionship of corrupt people is detrimental.

In our own times, owing to the general lack ot knowledge about Islam, and to the predominance of selfish desires, most people never even consider reforming their inner selves. And then, even if they do think of it and seek out the company of a spiritual guide, most of them are barred, owing to imbalances between what they know and what they practise, from making any real progress on the Sufi way. The majority of such people are either too severe or too lax in their approach to Islam. Those who are too severe and narrow-minded often misconstrue the words, deeds, and states of the Sufi masters. Then, haring decided for themselves that these things are contrary- to the Sunna, the narrow-minded ones shun the Sufi masters and thus remain deprived of their blessings. In fact, it sometimes happens that, owing to their disrespectful and insulting behaviour towards the masters, these narrow-minded people place their wellbeing in serious jeopardy-.<sup>19</sup> On the other hand, those who are lax or weak in faith often become the followers of ignorant Sufis who subscribe to false doctrines. Then, without weighing the w-ords, deeds, and states of these Sufi pretenders on the scales of the SharFa, they accept everything they- tell them. In this manner, when they decide to serve and accompany ignorant sheikhs, they are actually throwing their religion away.

In view of all this, I have felt it necessary to show the reality of the Sufi way in the light of the Quran and the Sunna, so that hereafter people will no longer deny the perfections of the true Sufi masters, or become the followers of those who pretend to be masters. It is also my wish to remove the doubts harboured by many of our narrow-minded Muslim brothers, many of whom are even scholars, who suppose the Sufi masters to be degenerate, and their ways contrary- to the Shari a, and who imagine that there is no basis whatsoever for the Sufi way in orthodox Islam. Finally, I hope to remedy the notions of those whose faith is weak, and who suppose impostors to be masters in spite of their breach of the SharFa. Thus, the difference between truth and falsehood maybe rightly measured: in conformance with the standards of the Quran and the Sunna. And in all this it is Allali from whom I seek assistance.

Ashraf Ari Thanawi

# Author's Introduction.



he true objective of the "inner way," as I mentioned in the preface, is the reformation of inner conduct. In the language of the Sufis, this inner conduct is termed akhlaq wa maqdmat, or character and stations. Furthermore, as every primary objective is attended by related matters of secondary importance, the aforementioned objective of the Sufis is likewise attended by a great number of related matters of secondary importance. Some of these matters, being of the nature of fruits over which we have no control, are called ahwal or states. Those matters that are known to produce these fruits, or at least help in producing them, are called ashghal or practices. Those matters, regardless of whether or not we have control over them, which indicate the presence of those fruits are called 'alamat or signs. Matters which aim at erasing doubts, remedying inner infirmities, or explaining methods of practice are called talimat or teachings. Matters in the form of textual evidence from the Qur'an and hadiths which give good tidings to those who possess praiseworthy characters or perform meritorious deeds are called fadail or virtues. Matters over which we have control and which are second nature to the Sufis are called add or habits. Matters in the form of advantageous but unnecessary actions that are permitted by the SharFa and performed by the Sufis are called rusum or customs. Those matters which are purely of an academic nature are called masd'il or questions. Matters of a spoken nature are called aqwal or sayings. The explanations of those matters which to all outward appearances seem to transgress the limits of what is permitted by the SharFa, but which in reality do not, are called tawjihāt or interpretations; and if those matters do actually transgress the limits of the SharFa, then the admonition which is then required is called islah or reform. Those few

<sup>&</sup>quot;19 The Prophet, Allah bless han and give him peace, said that Allah most H>gh ««|• V,^ ames discomfort to a friend (Wi) of Mine, on such a one I declare war.

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remaining matters which do not tit under any of the above-mentioned headings mar be termed mtifajflrriqdl or miscellaneous.

Then, to sum up. the list of these primary and secondary matters is as follows (1) Character, (2) States, (3) Practices, U) Signs, (5) Teachings, (6) Virtues, (7) Habits, (8) Customs, (9) Questions, liol Sayings, (11) Interpretations, (12) Cor. rections, (13) Miscellaneous.

As those of the above-mentioned subjects that have been clearly and specifically mentioned in the Quran and the Sunna are not likely to present any difficulties, there is no need for their repetition here. Satisfactory discussions of those subjects are to be found in all the major works of the Sufis. This book is concerned only with treating those subjects which are not specifically mentioned in the Qur'an or hadiths and which are, indeed, likely to present difficulties to the average Muslim. Therefore, each hadith in this collection will be followed by its translation and, under a separate heading, by brief commentary concerning the authentication of the relevant, problematic, tosawuf related subject. Though this work does not claim to be comprehensive, it does nonetheless cover many significant subjects. After reading this book, the gifted reader should not have any difficulty in using his/her own powers of reason to come to a proper understanding of the subjects which are not specifically mentioned in these pages.

Undoubtedly, it would have been proper to arrange the hadiths in this collection in some kind of logical order. However, for my own ease, and for the purpose of keeping the reader's interest alive, I have chosen not to observe any particular sequence. For the reader's convenience, however, each commentary note has been given two headings: (1) a general heading taken from the list of thirteen primary and secondary matters mentioned above;bj a particular heading introducing the subject to be discussed in relation to thehadith.

ASHRAF Au Thanawi

# A SUFI STUDYo/HADITH

A Translation of Jlt-Tasharruf and Haqiqat at-Tariqa

مَا اللهِ الْمَانُهُ حِيْنَ جَاءَ جِبْرَيْنُ عَلَيْهِ السَّلاَمُ السَّلاَمُ اللهِ عَنْهُ حِيْنَ جَاءَ جِبْرَيْنُ عَلَيْهِ السَّلاَمُ اللهِ اللهُ اللهِ الل

In the hadith related on the authority of 'Umar ibn al-Khattab & concerning the arrival of the Angel Jibril ££ and his questions about the fundamentals of Islam, the Messenger of Allahassaid, "Of a certainty, he is Jibril descended in the form of Dihyah al-Kalbi." This hadith was related by Nasa 1.20

#### Questions: Simulation

The appearance of an essence in another (or in another's) form, despite the abiding of its own prior state and attributes, is termed simulation or *tamaththul*, while the form itself is called the simulated form. In dreams and in spiritual visions most things appear in simulated form. Occasionally, however, a miracle occurs and simulation takes place in the ordinary waking world. The hadith above, in which Jibril appears in human form, having assumed the appearance of Dihyah al-Kalbi, is ample proof of this phenomenon. It should be remembered here that Jibril was not actually transformed into a man.

The occurrence of simulation is also verified in the following verse of the Quran: "Then we sent unto her our spirit, and it assumed for her the likeness of a perfect man." In his, in no way, attests to the validity of the erroneous doctrine of the transmigration of souls. In simulation the state of the essence remains exactly as it was, whereas in transmigration this is not the case.

<sup>20</sup> Sunan an-Nasa'i: 4994

<sup>21</sup> Al-Qur'an, 19:17

عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْه وَسَلَّمَ: "المُهَاجِرُ مَنْ هَجَرَ مَا نَهَى الله عَنْهُ". (أخرجه الخمسة)

It is related on the authority of Abdullah ibn Amr ibn al-'As that the Messenger of Allah \$ said. The true emigrant (tnuhdiir) is a person who leaves behind everything that .Allah has forbidden." This hadith was related by Bukhari, Muslim, Tirmidhi, Abu Dawud, and Nasa'i. 23

Questions: Meaning as the True Object

According to the Suhs, may they enjoy the mercy of Albah external form is of no value unless it is accompanied by inner significance. Thus, the true object ot our deeds is their inner significance or reality'. From the hadith above it is evident that the person who migrates, the muhajir, in the outward sense of leaving home to settle elsewhere, but who pays no heed to the inner significance of abandoning all that is contrary to the pleasure of Abah cannot be called a true muhajir. Nonetheless, no one should assume from the hadith above that externals are without value. The proper way to approach the matter is to realise that Allah has created for every inner meaning a corresponding external form, and that without form the acquisition of inner significance is impossible.

# HAD1TH 3

عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللُّ عَنْهُ قَالُوا: يَارَسُولَ اللهِ! إِنَّ أَحَدَنَا لَيَجِدُ فِي نَفْسِهِ مَا لأن يُحْتَرِقَ حتى يَصِيرُ مُمَّدَّ أُو يَؤُمِنُ السَّاءِ إلى الأَرْضِ أَحَبُّ إلَيْهِ مِنَ أَنْ يَّتَكَلَّمَ به، قال: الذاك مَخْضُ الإنبانا. (ilji مسلم)

It is related on the authority of Abdullah ibn Mas ud & that when the Companions said: "O Messenger of Allah £! There are times when we find ourselves thinking of things that, rather than speak of them it w'ould be more desirable to be burned to charcoal, or to plummet to earth from high in the sky", the Messenger 4 replied, "That is precisely what perfect faith is all about." This hadith was related by Muslim.11

Teachings: Disregarding the Shadows of Doubt

Among the things which most frustrate the traveller on the Sufi way arc ones exaggerated attempts to free one's mind of vague and ill-defined suspicions, or wtiswrtsfl, and one's feeling sorry for oneself when these attempts prove unsuccessful. In accordance with the basic wisdoms conveyed in this hadith, Sufi masters treat this problem by first explaining to their disciples that these things are harmless, and then by asking the disciples to ignore such thoughts when they occur. If this is done, then in a very short time the traveller will cease to be troubled by M'aswwa.

# HADĪTH 4

عن عوف بن مالك الأشجعي رَضِيَ اللهُ عَنْهُ قال: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً فقال: «أَلاَ تُبَايِعُوْنَ رَسُولَ الله؟» فبَسطْنا أَيْدِينَا وقلنا: على ما نُبَايِعُكَ يارسولَ الله؟ قال: «على أن تَعْبدوا اللهَ، ولا تُشركُوا بِالْهِنَا شَيْئًا ، وَتُصَلوا الصَلوت الخمس، وتَسْمعوا، وتُطعوا الله وأَسَمَّ كلمةً خفيةً قال: "وَلاتَستَلوا الناسَ شَيْتًا" فَلَقَدْ رَأَيْتُ بَعْضَ أُولِئِكَ النفر يَسْقُطُ سَوْطُ أُحدِهم في يسألُ أحداً يناولُه إياه. (أخرجه مسلم وأبو داؤد والنسائي)

It is related on the authority of Awf ibn Malik al-Asja'i that he said, "We were in the company of the Messenger of Allah, nine, eight, or seven of us, when he said, 'Will you not pledge your allegiance to the Messenger of Allah?' As we had only recently pledged our allegiance to him, we said, 'We have already pledged ourselves to you, O Messenger!' Yet again he asked us, 'Will you not pledge yourselves to the Messenger of Alfah?' So we extended our hands and said, 'To what are we to pledge ourselves, 0 Messenger of Allah?' He replied, 'That you worship Allah and not associate anything with Him. That you perform the five daily prayers. And that you hear and obey.' Then he whispered something to us. He said, 'And do not ask anyone for anything.' Since then, I have seen people of that group drop their whips [while mounted] and not ask anyone to hand it up to them." This hadith was related by Muslim, Abu Dawud, and al-Nasa'i.24

<sup>22</sup> Bukhari: 10. 6484; Abu Dawud: 2481; Nasai: 4999 Ibn Majah: 3954 Muslim (40,41,42) aix

<sup>23</sup> Abu Dawud: 51\*2. Muslim: 133- Muslim's report does not have the question put to the noble Mes

senger A by the Companions; it is only reported by Abu Dawud and Ahmad. Our author has merged the

Muslim: 1043, Abu Dawud: 1642, Nasa'i: 461, Ibn Majah: 2867

Questions Buy all

The type of pledge or luvnli taken by Sufis, which amounts to an agreement  $\mathfrak{q}_{a}$  obey the injunctions of the Shari a and to faithfully perform certain inward  $\mathfrak{q}_{a}$  outward practices, is often made the target of criticism by the narrow-minded According to these critics, bay'flh is the same as *bid alt* or blameworthy innovation because there is nothing in the Quran or the Sunna to support it. The only kinds of bay all that they recognise are the *bay'ah* of Islam (conversion to Islam from another faith), and the bay ah of jihad. However, in the hadith above, the type of bay ah mentioned is spiritual bay'ali because the ones pledging them, selves were Companions. Undoubtedly, then, this was not the *bay ah* of Islam, h is also clear from the text that this was not bayali of jihad. Rather, in view of the pledge made by these Companions to obey certain injunctions and to perform certain practices, it is obvious that the bay'ali of the Sufis does indeed have its precedent in the Sunna.

#### Practices: Private Instruction

Most Sufi masters are in the habit of taking their disciples aside for private instruction. Sometimes this is done for the purpose of keeping complex matters out of the reach of those who might not appreciate or fathom them, and sometimes because, when special attention is a sign of favour, the disciple will be more likely to take the teachings to heart. Another factor in this kind of private or individualized instruction is that it precludes the possibility of another's overhearing and then taking it upon himself to follow in practice whatever was discussed, even when that practice is unsuited for his condition or circumstances. Anyway, the basis for all of this is found in the hadith above.

Questions: Exaggeration in Carrying Out the Orders of a Master

The natural disposition of most disciples is such that they, when it comes to carrying out the orders of their masters, go to such lengths that they pay as much attention to the letter of the masters words as they do to their meaning. This condition is described in the latter part of the hadithabove. Obviously, the intended meaning here was to prohibit those Companions from asking for anything that belonged to others, and not to prohibit them from asking for their own things. Nonetheless, as the words of the prohibition admitted of a literal meaning, even though the context clearly indicated that the literal meaning was not the intended meaning, the Companions chose not to ask even for their own possessions. In another hadith it is related that while the Messenger £ was giving the Friday khutba, a man came and stood at the doorway of the mosque.

When the Messenger field the man to sit down, he immediately complied by sitting in the doorway. Of course, what the Messenger <6. meant was that the man should come inside, find a place, and then sit down and listen, not that he should sit right then and there, blocking the entrance to the mosque. The kind of obedience and respect illustrated here, however, is of utmost importance for anyone who hopes to benefit spiritually from a master.

# HADITH 5

A'isha Ai said, "Never once in his life did the Messenger of Altha touch the hand of a woman who was not related to him. He did, however, take bay'ah from them, orally. And when a woman had pledged herself, he would then say to her, 'Go. I have accepted your pledge.'" This hadith was related by Bukhari, Muslim, and Abu Dawūd.2"

Corrections: Taking Bay'ahfrom Women

It is the practice of certain ignorant and uncircumspect Sufis to hold the hands of women while formally taking bay'ah from them. This is completely improper, as it is prohibited to touch an unrelated woman unnecessarily. The hadith above clearly refutes this practice. Who could be more chaste than the Messenger of Allah Men, when he was so careful about such matters, how can we possibly allow ourselves to be lax about them? When bay'ah is actually no more than an agreement, the spoken word will certainly suffice. The masters of latter times have made it their practice, for the purpose of strengthening the master-disciple bond, to hold, when taking formal bay'ah, one end of a cloth in their own hands while the female disciple holds the other end. There is really nothing wrong with this practice. Similarly, if it becomes necessary for a man to take bay'ah from a female master, the same method may be used. However, since it is the Sunna for men to offer their hands when taking bay'ah, it is better whenever possible that they do so in that way.

<sup>25</sup> Bukhari: 2713, Muslim: 1866, Abu Dawud: 294i, Tirmidhi: 3306, Ibn Majah: 2875

عن أبي هريرةَ 27 41 عَنْهُ 41 دَخَلَ السُّوْقَ فَقَالَ: أَ لَا مِرْكِلُمُ اللَّهِ عَلَى اللَّهِ عَلَيْهِ اللهِ الله عَلَيْهِ وَسَلَّمَ مِنَ مَنْ اللهِ عَلَيْهِ وَسَلَّمَ مِنْ اللهِ عَلَيْهِ وَسَلَّمَ الْعِلْهَا وَاللهِ اللهِ اللهِ عَلَيْهِ وَسَلَّمَ مِنْ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ

It is related on the authority of Abu Huraira £ that he went to the marketplace and asked the people there, "Why do I see you here, when the legacy of Muhammad 4 is being distributed in the mosque?" Hearing this, the people in the marketplace went away. In a short while, however, they returned, saying, "We saw nothing being distributed there. All we saw were a few people reciting the Qur'an." Abu Huraira replied, "So! There you have the legacy of Muhammad 4" This hadith was related by Imam Razin.<sup>26</sup>

### Practices: The Use of Equivocal Language

In the works of most Suri masters one can find any number of ambiguous passages which, after one has been made aware of their true meaning, actually begin to make a great deal of sense. At times this kind of veiled language is used involuntarily when the master is under the influence of some spiritual state, though usually it is used either for the purpose of keeping subtleties beyond the reach of those who might not understand them, or for increasing the desire of the true seeker. This is because vagueness is something that is known to increase desire; and that which has been desired greatly will generally have a greater effect on the inner being. Anyway, that there is a basis for the use of this kind of language is clearly attested to in this hadith. Here, for the purpose of increasing the people's desire, Abu Huraira was ambiguous to the extent that some people came back and told him that he was mistaken. But when he explained to them the true meaning of his words, they realised at once that he had spoken the truth. We should, therefore, never be sceptical about the vague or ambiguous words of the true Sufi masters, and we should certainly never criticise or speak insultingly of them.

# HADĪTH 7. عن أبي بن كعب رَفِيَ اللهُ عَنْهُ قال: كانَ رَجلٌ مِن الأنصَارِ ، بَيتُه أقصى بَيْتِ فِي المدينة ،

26 Mu jām al-Awsat of atTabarani: 75«7- Al-Haythami said in Slajma <sub>K</sub> Zasaid (1129). Its chain is good.

كَ اللَّهُ الْ اللَّهُ اللّلَّهُ اللَّهُ اللللَّهُ اللَّهُ ا

Ubayy ibn Ka'b & related that there was a man from among the Ansar whose home was the furthest from the center of Madina, but who never missed a prayer with the Messenger of Aflah 'AS... Ubaya's said, "As we all felt compassion for the man, one day I said to him, 'Why don't you buy yourself a donkey and spare yourself the trouble of walking among the reptiles and through desert heat?" His reply was, 'By Alfah! Because I do not wish that my house should be any closer to the house of Muhammad 4L' I was so annoyed at the man's reply that I went to the Messenger of Alfah, -4 and told him what the man had said. When the Messenger 4 called the man, he repeated what he'd said before. But he added that he hoped to receive a reward in heaven for every step to and from the mosque. So the Messenger .4 said to him, 'You will indeed receive the reward you hope for.'" This hadith was related by Muslim.<sup>17</sup>

#### Practices: Speaking Equivocally

The commentary written for the last hadith (hadith [6]) applies equally to this hadith. Here, the man from the Ansar expressed himself in such a harsh manner that 'Ubayy, 4 was genuinely annoyed with him. Still, for reasons known best to himself, the man's words were designed to conceal his true feelings, and state. When questioned by the Messenges, however, he explained the true meaning behind his words. The poet said: "To our friends we can speak our hearts. Why try and hide pain from a doctor?" Finally, unless there is a good reason for it, no one should intentionally use equivocal language.

# hạ dit h 8 عن حنظلةَ بنِ الربيع الأُسَيْدي رَضِيَ اللهُ عَنْهُ - كاتب رسول الله صَلَّى اللهُ عَلَيْهِ

17 Muslim: 663, Abu Dawud: 557, Ibn Majah: 783

مَلَم - قال: لَقِيبِي ابوبكر ... كَيفُهُ اللَّ: لَلْحُهُ حَ اللَّهُ اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكُّونَا بِالنَّارِ وَالْجَنَّةِ الْمُعَالَّةِ وَسَلَّمَ يُذَكُّونَا بِالنَّارِ وَالْجَنَّةِ الْمُعَالَّةِ وَسَلَّمَ يُذَكُّونَا بِالنَّارِ وَالْجَنَّةِ الْمُعَالَّةِ وَالْأَوْلَادَ وَالفَسْعَات، وَنَسَنَّا اللَّهُ وَالْمُ لاَدُ وَالفَسْعَات، وَنَسَنَّا اللَّهُ وَالْمُ لاَدُ وَالفَسْعَات، وَنَسَنَّا اللَّهُ وَالْمُ لاَدُ وَالفَسْعَات، وَنَسَنَّا اللَّهُ وَاللَّهُ اللَّهُ عَلَيْهِ وَسُلَّمَ، وذَكَرَ كَانَا اللَّهُ عَلْمُ وَسُلَّمَ اللَّهُ عَلَيْهُ وَسُلّمَ، وذَكَرَ كَارِا قَالَ ... في اللّهُ عَلَيْهُ وَسُلّمَ، وذَكَرَ كَالْمُولَانَ عَلَيْ اللّهُ عَلَيْهُ وَسُلّمَ اللّهُ عَلَيْهُ وَسُلّمَ، وذَكَرَ كَالْمُ اللّهُ عَلَيْهُ وَسُلّمَ اللّهُ عَلَيْهُ وَسُلّمَ، وذَكَرَ كَاللّمَا اللّهُ عَلَيْهُ وَسُلّمَ اللّمَ اللّهُ عَلَيْهُ وَسُلّمَ اللّمَ اللّهُ عَلَيْهُ وَسُلّمَ اللّمُ اللّمُ اللّمُ اللّهُ عَلَيْهُ وَسُلّمَ اللّهُ عَلَيْهُ وَسُلّمَ اللّهُ عَلَيْهُ وَالْمُؤْتُ مُ وَلَكُومُ اللّمَ اللّهُ عَلَيْهُ وَسُلّمَ وَلَكُومُ اللّمَ اللّهُ عَلَيْهُ وَلَكُمْ وَلَكُومُ اللّهُ عَلَيْهُ وَلَكُومُ اللّمُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ وَلَكُومُ اللّمُ اللّهُ عَلَيْهُ وَلَكُومُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ وَلَكُومُ اللّهُ عَلَيْهُ اللّهُ الللللّهُ اللللّهُ اللّهُ اللّ

It is related that Hanzalah ibn al-Rabi al-'Usaydi £, scribe to the Messenger <& said, "Abu Bakr met me and asked how I was. In reply, I said, 'Hanzalah has become a hypocrite? Abu Bakr Jj. was astonished and said, 'Glory be to Allah! What are you saying?' I replied, 'When we are with the Messenger of Allah 0 and he reminds us of the Fire and the Gardens of Paradise, at that moment it is as if we are seeing those things with our own eyes. But when we go out from where he is, we again become so involved with our spouses, our children and our property that we forget everything else.' Abu Bakraeplied, 'By Allah! 1 find the same things happening to me.' So the two of us went to the Messenger 0 and told him what we had admitted to each other. Then the Messenger of Allah 0 said to us, 'By the One Who holds my life in His hands! If you were to remain in the states you attain while you are in my company, the angels would embrace you in your beds and on the streets! But, 0 Hanzalah, there is a time for this and a time for that.' He repeated this three times." This hadith was related by Imams Muslim and Tirmidhi.23

#### Practices: Calling Oneself a Disbeliever

In the writings of the Sufi masters we sometimes find that, in consideration of certain misdeeds or vile states, or with a view to a special or personalised terminology, they refer to themselves as disbelievers. This gives rise to the question of how a person can call himself or herself a disbeliever and still remain a Muslim. But in the hadith above the basis for this practice is evident, because Hanzalah in recognition of his changing spiritual states, called himself a hypocrite. Surely, he did not mean to use the term in its strict legal sense of inwardly denying the truth of Allah's message and the veracity of His Messenger & Rather, on

the basis of the differences he found between states of presence and absence, he used the term figuratively. An example of the use of the word "disbeliever" as a special term is its use in place of the word "annihilated" or *fdni*, for the reason that one who is *Jani* has been buried in the love of the Almighty; and one of the meanings of the word for disbelief, *kufr*, is to cover over or obliterate something. Since Hanzalah found one state obliterating the other from time to time, he termed himself a hypocrite.

Furthermore, the answer given by the Messenger <& was not in refutation of the use of figurative language, but rather of the false premise that the one state was necessarily any better than the other.<sup>2</sup>

## States: Spiritual Witnessing

The inner intensification and domination of something in the imagination is called spiritual witnessing or *mushāhadah*. That this actually occurs is attested to in the hadith above in which Hanzalah says of the Fire and the Garden, "it is as if we are seeing those things with our own eyes." The meaning here is not that anyone actually saw the Fire and the Garden, but that in their imaginations the thought grew so intense that it possessed them. Many ignorant Sufis suppose spiritual witnessing to be direct vision, but they are clearly mistaken when they attempt to apply a dictionary meaning to a spiritual state.

## Miscellaneous: Barakahfrom Accompanying a Master

In the same way that certain mystical states and conditions follow one's ascetic exertions or spiritual disciplines, they will also be found sometimes to follow one's being in the company of a master. However, unlike the effect of these exercises, the effect of a masters presence or words is not usually long lasting. This was the reason behind Hanzalahs complaint that, upon leaving the company of the Messenger £\*., he lost much of what he had gained there. Finally, no one should suppose that the reason for Hanzalahs & lapse was his involvement in worldly affairs because, as we have clarified in the commentary above, the real reason for its occurrence was his parting company with the Messenger of Allah \*&.

## Questions: The Transient Nature of Spiritual States

Most travellers on the Sufi way complain at one time or another that a particular state of theirs has lost its former intensity, or has disappeared altogether. Then,

<sup>29</sup> In other words, there is no reason why ones worldly activities cannot be imbued with the same spiritual significance as an act of prescribed worship, like prayer or fasting. Much of the message of Islam, in fact, is just that. This is what the Messenger & was referring to when he said that there was to be no monasticism in Islam, vtd.

thinking that they have suffered some sort of spiritual reverse, the travellers become disheartened and confused. This is especially true among neophytes who are far more susceptible to changes in their condition than more experienced travellers. The Sufi masters, however, have established that the ascendancy of spiritual states is at best impermanent. This phenomenon of impermanence is referred to as *talwin* or variegation, and is something which occurs in varying degrees to even the most experienced Sufis. In this hadith, the Messengers of saying, "There is a time for this and a time for that," is in direct reference to *talwin*. This phenomenon is an inevitable part of the Sufi way and, as such, should never become a cause for concern.

# HADITH 9

It is related on the authority of 'Anas & that Allah's Prophet <£ once went into the mosque and saw a rope there stretched between two supports. "What is this," he asked. The Companions £ replied, "This is Zaynab s & 'rope. When she tires at worship, she props herself up with it." The Messenger of Allah sad, "Take it down. You should only worship for as long as you are fresh. When you tire, you should rest." This hadith was related by Bukhari, Abu Dawud, and Nasai."

#### Teachings: Moderation in Spiritual Disciplines

The Sufi masters are agreed that no one should go to such extremes in their spiritual disciplines as would adversely affect their health or well being. Clearly this is the lesson of the hadith above. The excesses of certain of the Sufi masters in this matter need not present any difficulties when we realise that, as a result of their sincere desire and love for the Almighty, they were granted the strength necessary to perform whatever they did.

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# HADĪTH 10

طً طُ اللهُ إِلَا إِلَا Ail J^5 : أَالَهُ إِلَا اللهُ اللهُ

عن انس رَضِيَ

jo Bukhari: 1150. Muslim: 784. Abu Dawua 3

الإنسانُ" وَخَطَّ إلى جَانِيهِ خَطًّا وَقَالَ: «هذَا أَجَلُه " وَخَطَّ آخَرَ بَعِيْداً مِنْهُ وَقَالَ: «هذَا الأمَلُ " وَخَطَّ آخَرَ بَعِيْداً مِنْهُ وَقَالَ: «هذَا الأمَلُ " فَيَنْتَمَا هُوَ كَذَالِكَ إِذْ جَاءَهُ الأَقْرَبُ. (أخرجه البخاري والترمذي)

It is related on the authority of 'Anas that the Messenger of Allah drew a line on the ground and said, "This is man." Then he drew a line parallel to the first and said, "This is his appointed time." Then he drew a third line, further than the second, and said, "This is man's wish. So, as man moves toward what he wishes for, he is greeted by the one that is closer to him [his appointed time). This hadith was related by Bukhari and Tirmidhi."

Interpretations: The Use of Metaphor to Indicate the Almighty

In the writings, and particularly in the poetry, of many Sufi masters words like sun, moon, ocean, and so forth are used to represent the essence and attributes of the Almighty. On the surface of it, at least, this kind of representation is unbecoming because it equates the Eternal with the ephemeral, and negates the concept of Allah's unity or tawhid. The purpose of this, however, is figurative and not literal representation. There is certainly nothing wrong with the figurative representation inherent in the comparison of two essentially unlike things. Witness, for example, the Quranic simile of the lamp: "The similitude of His light is as a niche wherein is a lamp."52 The most one could say here is that the comparison in the hadith, unlike the one in the Our'an, is not made explicit by the use of a word for "like" or "as." This, however, is something which occurs in all good literature. 55 In the hadith above, Allah's Messenger pointed to the lines he had drawn in the dust and said, "This is man, and this is his appointed time," and "This is man's wish." He did not say, "This is like man," or "This is like his appointed time," even though that was what he really meant. Undoubtedly, then, the use of metaphorical language is perfectly acceptable.

There remain here two matters in need of clarification. The first is an explanation of what similarities exist between two essentially unlike things; and the second is an answer to the objection that since the names of the Almighty are self-designated, *tawqifi*, then where did the Sufi masters get permission to use other, undesignated names?

In brief, the explanation of the first matter is that similarities between the Divine Essence and natural phenomena only seem to be similarities. In actual

<sup>31</sup> Bukhari: 6418, Tirmidhi: 2454

<sup>32</sup> Al-Qur'an: 24:35

<sup>33</sup> This is what marks the difference between a simile and a metaphor; both of which are found throughout the  $Qur'an, \bar{\gamma}_1 d$ .

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tact, they are not. The oneness or unity of Aller for example, is real, whereas the oneness of the ocean is only a relative sort of oneness. Likewise, the Almighty is a source in the sense that He is the effective and principal cause, whereas the ocean is only a material and secondary cause. And so forth. Certainly, these are significant differences, but they do not prevent comparison or metaphorical representation. For a detailed discussion of this subject, the qualified reader will find nothing better than what Qadi Mubarak wrote in his commentary' on Muhib Allah Biharis book. Sullam al-ulum." The basis of the simile of the sun. as the source of beneficial light, is obvious.

To clarify the second point, it should be sufficient to point out that designation, tawqif, extends only to the names of the Almighty, and not to every one of His perfect attributes. With the above commentary and clarification in mind, it should be possible to gain a proper understanding of the following verses of mystic poetry, and others like them, without going to the extreme of labelling their authors "disbelievers."

Though the ocean be one, from its fathomless depths Come the waves with hue and form. The sun rises, a sign of the sun. The proof lies in a look at the sun. Red wine, imbibe, and on the moonfaced, gaze, Forsake religion and on these beauties gaze.

It should be noted that in these verses "moonfaced beauties" should be understood as representing the manifestations or taiallivit of the Almighty's perfect attributes.

# HADĪTH 11

عن ابن عمر رَضِيَ \* اللهُ [JIS] : أَخَذَ رَسُو \* ﴿ فَسَلَّمْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَالَمَ لِمَنكَمِي إِكَالَةَ «كُنْ \* أُ أَوْلَاعَوْلِمُهُ \$ يُرُهُ لِهُ مُرْكُونِهُ \* البخاري والترمذي) وَزَادَ الةً مذيُّ بعد قوله أوْعَابرُ سَبيل "وَ أَنْ نَفْهَوَلَا " أَنْ الْقُبُورِ

Ibn 'Umar said "The Messenger of Allah took me by the shoulder and said, 'Live in this world as if you were a stranger, or just a passerby." This was related by Bukhari and Tirmidhi, However, in the version related

by Firmidhi, after the words, "or just a passerby," the following sentence is added: And consider yourself to be among the people of the graves,""

Savings: Die Before von Die

This saying is one that Sufis often repeat, and this hadith is the equivalent of its meaning. Therefore, it is not inconceivable that this saving could be a hadith in meaning, even though it is not a hadith in the technical sense of the word. In fact, the great majority of Sufi sayings believed popularly to be the words of the Messenger have equivalents, at least in meaning, in the authentic hadiths of the Messenger vs.. Therefore, to generalise about the Sufis narrating and popularising spurious material in the name of hadiths is decidedly unfair and unwarranted.

#### Character: Contemplation

The heartfelt contemplation of a subject, under all conditions or for a limited period of time, where the intention is to begin acting on the requisites of what is being contemplated, is called muragabah. This is one of the primary objectives of inner conduct. In the hadith above it is muragabah that Ibn 'Umar is being urged to practise, because counting oneself among the dead has to do with inner, not outer, conduct. The results of regular muraqabah are a flagging in one's desire for the things of this world, the dwindling away of lust, rancour, and other blameworthy character traits, and an increase in commitment and submission to the will of the Almighty.

# HADITH 12

وعن قيس بن أبي غَرَزَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُسمَّى فِي عَهْدِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْه وَسَلَّمَ السَّمَاسِرَةَ فَمَرَّ بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَمَّانَا بِاسْم هُوَ أَحْسَنُ مِنْهُ فَقَالَ: «بامَعْشَمَ التُّجَّارِ! إِنَّ الْبَيْعَ يَحْضُمُ أَ اللَّغْوُ وَالْحَلْفُ فَشُوْبُوهُ بِالصَّدَقَةِ». (رواه 

Qays ibn Abi Gharazah & said, "In the time of Allah's Messenger we were called brokers. Then the Messenger stopped the marketplace one day and gave us a better name, saying, 'O you merchants'.56 Surely your buying and selling is sometimes attended by gross exaggeration and

35 Bukhari: 6416, Tirmidhi: 1333, Ibn Majah: 4114

the subject of legal theory or usul alfah. yt d.

<sup>36</sup> Note that he called them merchants instead of brokers, yt d

<sup>34</sup> This is a well-known Hanati text on

the swearing of oaths. So, fortify your deals with charity.""This hadith wa related by Abu Dawud, Tirmidhi, and Nasal.<sup>57</sup>

Customs: Taking a New Name

In man}' spiritual families it has become common practice for a disciple to tafe a new name after taking bay'ah at the hands of a master. The basis for this eq. tom could possibly be derived from the hadith above in which the Messenger of Allah 4 used the word "merchant" instead of "broker" to address the Muslim traders he was visiting.'\*

## HADITH 13

أَبِوالِنَهُ رِ رَضِيَ أُمُّ أُمُ الْمَهُ اللهُ اللهُ إِلَا وَلَمُ اللهُ اللهِ إِلَا اللهُ اللهِ إِلَّ صَلَّى اللهُ أَلَهُ إِلَا اللهُ اللهِ إِلَى اللهُ صَلَّى أَمُّهُ مَا أَنْ مُكَانًا وَلَمُ اللهُ مُا أُولِمُ اللهُ مُكَانًا وَاللهُ مُكَانًا وَاللهُ مُكَانًا وَاللهُ مُكَانًا وَاللهُ مُكَانًا مُكَانًا مُكَانًا مُكَانًا مُكَانًا مُكَانًا وَاللهُ مُكَانًا مُكَانًا مُكَانًا مُكَانًا وَاللهُ مُكَانًا مُكَانًا مُكَانًا مُكَانًا مُكَانًا مُكَانًا وَاللهُ مُكَانًا مُكَانًا مُكَانًا مُكَانًا مُكَانًا وَاللهُ مُكَانًا مُكَانًا مُكَانًا مُكَانًا وَاللهُ مُكَانًا مُكَانًا وَاللّهُ مُكَانًا مُكَانًا مُكَانًا مُكَانًا مُكَانًا مُكَانًا وَاللهُ مُكَانًا مُكَانًا مُكَانًا وَاللّهُ مُكْمُ مُكِنّا مُكَانًا وَاللّهُ مُكِنّا مُكّانًا مُكَانًا وَاللّهُ مُكانًا مُكانًا مُكانًا وَاللّهُ مُكانًا مُكانًا وَاللّهُ مُكانًا مُكانًا مُكِنّا مُكَانًا مُكّانًا وَاللّهُ مُكِنّا مُكّانًا مُكّانًا مُكّانًا مُكانًا مُكانًا وَاللّهُ مُكانًا مُكّانًا مُكانًا مُكانًا مُكانًا وَاللهُ مُكانًا مُكانًا مُكانًا وَاللّهُ مُكِنّا مُكّانًا مُكّانًا مُكانًا مُكانًا مُكانًا مُكَانًا مُكانًا مُكانًا مُكّالًا مُكّالًا مُكَانًا مُكّالًا مُكَانًا مُكِلًا مُكَانًا مُكّالًا مُكّالِمُ مُكّالًا مُكّالِمُ مُكّالًا مُكّالِمُ مُكِنّا مُكّالًا مُكْلًا مُكّالًا مُكَانًا مُكْلًا مُكّالًا مُكّالًا مُكْلًا مُكّالًا مُكانًا مُكانًا مُكانًا مُكانًا مُكانًا مُكانًا مُكانًا مُكانًا مُكِلًا مُكّالًا مُكانًا مُكانًا مُكانًا مُكِلًا مُكْلِمًا مُكِلًا مُكْلًا مُكْلًا مُكْلًا مُكْلِمًا مُكانِّا مُكانِعًا مُكْلِمًا مُكانِعًا مُكْلًا مُكْلًا مُكْلًا مُكْلًا مُكْلًا مُكانِعًا مُكْلِمُ مُكِلًا مُكْلًا مُكْلًا مُكْلًا مُكْلًا مُكِلًا مُكِلًا مُكِلًا مُكْلًا مُكْلًا مُكِلًا مُكْلًا مُكْلًا مُكْلًا مُكْلًا مُكِلًا مُكْلِمُ مُكِلًا مُكْلِمُ مُكِلًا مُكْلًا مُكْلِمًا مُكْلًا مُكْلِمًا مُكْلًا مُكْلًا مُكْلًا مُكْلِمُ مُكِلًا مُكْلًا مُكْلًا مُكِلًا مُكْلًا مُكِلًا مُكْلًا مُكْلًا مُكْلًا مُكْلًا مُكْلًا مُكْلًا مُكْلًا مُكِلًا مُكِلًا مُكِلًا مُكْلًا مُكِلًا مُكْلِمً مُكِمًا مُنْ مُكِمًا مُنْ مُكِمِلًا

It is related on the authority of Abu Huraira 4 that the Messenger of Allåh £ said: "When one of you intends toperform the prayer [out in the open], let him first put something in front of himself. If he can find nothing else, then let him put his staff into the ground. If he has no staff, then let him draw a fine in front of himself. In that way, nothing that passes in front of him [while he performs prayer] will bother him.""

Practices: Collecting Ones' Thoughts

The state-producing practices prescribed by the Sufi masters all have as their

object the creation, after dispelling any inner confusion, of a certain presence of mind or oneness of concentration which, once it has become second nature, will greatly facilitate the matter of directing one's attention exclusively to Allah Obviously, however, as the One to be contemplated is himself Unseen, and as the beginner is rarely able to clear his/her mind of outside thoughts, it takes a great deal of practice before this presence of mind can become second nature. At any rate, the disciplines of the Sufis are basically methods for acquiring this second nature. The hadith above might be the source from which all of this (knowledge) was derived, because the scholars, such as Ibn Humam in his commentary on the *Hidayah*, have written that among other things, the wisdom behind *sutrah* (putting something in front of oneself when performing prayer in the open) is that it allows one to collect one's thoughts and dispels confusion.

## HADITH 14

عن أبي هريرةَ رَضِيَ اللهُ عَنْهُ قال: قال رسولُ الله صَلَى اللهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرَيْبُلُ فَمَّ يُنَادِيْ فِيْ اللهَ عَبْدُ فَالَانَا فَأَجِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُمُوضَعُ لَهُ الْفُبُولُ فِي السَّمَاءِ، فَيُعَوْلُ: إِنَّ الله يُحِبُّ فُلاَناً فَأَجِبُوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْفُبُولُ فِي الأَرْضِ، وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرَيْبُلَ عَلَيْهِ السَّلامُ فَيَقُولُ: إِنِّ أَبْغِضُ فُلاَناً فَأَبْغِضُهُ فَلاَناً فَأَبْغِضُهُ فَلاَناً فَأَبْغِضُهُ فَلاَناً فَأَبْغِضُهُ فُلاَناً فَأَبْغِضُهُ فَلاَناً فَأَبْغِضُهُ فَلاَناً فَأَبْغِضُهُ فُلاَناً فَأَبْغِضُهُ فَلاَناً فَيْغُولُ فَلْمَالِمَ السَّمَاءِ، إِنَّ الله يُبْغِضُ فُلاَناً فَأَبْغِضُهُ فَلاَناً فَأَرْضِ ". (رواه مسلم)

It is related on the authority of Abu Huraira & that the Messenger of Allah said: "When Allah loves someone, He calls Jibril yet and says, 'I love so and so. Now, you love him too.' Then Jibril, too, loves that person, and calls out to the inhabitants of the heavens, 'Allah jgi loves so and so. Now, you love him too.' So the inhabitants of the heavens come to love that person as well, and the person is accepted all over the earth. When Allah despises someone, He calls Jibril and says, 'I despise so and so. Now, you despise him too.' Then Jibril, too, despises that person, and calls out to the inhabitants of the heavens, 'Allah despises stand so, now you despise him too.' So the inhabitants of the heavens despise him too, and that person becomes despicable in the eyes of people all over the earth.' This hadith was related by Muslim. 39

<sup>37</sup> Abu Dawud: 3326, Tirmidhi: 1208, Nasi I 4468, Ibn Mijah: 2145

<sup>38</sup> Prior to Islam traders were free to transact business in any wa) that they pleased Thus, in pursuit of greater profits, they committed any number of what, after Islam, would be called unlawful practices. So, in view of the traders having taken to new practices after them conversion to Islam, Allah's Messenger gave them a new name as well. However, since the majority of business transactions, in spite of their technical legality, are rarely free of dubious elements, like the swearing off frivolous oaths, merchants are urged to regularly give a portion of their earnings in charity. This is only one of many examples from the hadith in which Muslims are urged to exercise caution in their worldly affairs, especially where finances are concerned, vtd.

<sup>39</sup> Abu Dawud: 689. Al-Mundhiri reported from Sufyan ibn 'Uyayna, who said: We have not found anything that would corroborate this report and it has not been narrated but through this chain Whenever Ismail ibn Umayyah reported this hadith, he would ask: Do you have anything that corroborates this' Imam ash Shafi'i has also alluded to the weakness of this report. Imam Bayhaqi sa,d 'Thu (weakness) does not matter in establishing this ruling.

<sup>40</sup> Muslim: 2637

Signs: Acceptance and Rejection

In the hadith above the wall or true spiritual master is distinguished from the non-wali. One should be careful to heed this distinction in one's search for a spiritual guide, and remember always to avoid a guide who is not a true wall. When, for no obvious reason, the hearts of many good and decent people are inclined toward a certain person, it is generally a sign that the person has been accepted by the Almighty. Similarly, when for no obvious reason decent people find themselves ill-disposed toward a certain person, it is generally a sign that the person has not been accepted by the Almighty. Of course, if people accept or reject a person on the basis of family ties, wealth, position, or hearsay, then this has nothing to do with that person's standing with the Almighty. Finally, it should be remembered that the inclination or disinclination of people in w'hom there exist inner infirmities or corruption cannot be considered a valid indicator of anyone's acceptance or rejection by the Almighty.

# HADĪTH 15

عن مُعاذِ بن جبلٍ رَضِيَ اللهُ Le 4)1 ناز: سَمِعْتُ رَسُولَ 1(4 صَلَّى اللهُ آلِ 1 يَعَانِ اللهِ jiLij [2] مَع يَقُونُ لَا - ilī li أَنْهُ تَعَالَى: اوَجَبَتُ مَحَبَّتِيْ لِلْمُتَحَابِّيْنَ إِلَّ وَالْمُتَجَالِسِيْنَ وَالْمُتَزَاوِدِيْنَ رِقَ وَالْمُتَبَاذِلِيْنَ فِيَّا • (dJJU oljj)

It is related on the authority of Mu'adh ibn Jabal that he heard the Messenger of Allah said, 'Those may be assured of My love who love one another for My sake, who visit one another for My sake, who visit one another for My sake, and who spend on one another for My sake.'" This hadith was related by Malik."

Virtues: The Sufis

In the good tidings of this hadith, reference is clearly made to the virtues of the true Sufis, because the attributes mentioned in the hadith are among the chief attributes of the Sufis. For example, the love between a master and his disciple, the affection between fellow disciples, the respect shown by all Sufis for masters other than their own, their generosity in dealing with one another, and their undertaking lengthy journeys for the purpose of visiting one another; all of these things they do for the sake of Allah, without the slightest trace of worldly motivation.

## HADITH 16

عن أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: مَا أُودُّ أَنَّ يِنْ مَنْجَراً عَلَى دَرَجَةِ جَامِعِ دِمَشْقَ أُصِيبُ فِيْهِ كُلَّ يَوْ َ '' ِ َ َ دِيْنَارَ ٱلْتَصَدَّقُهُمَ اللهُمَا يَعِيلُ لِ إِلَّهُ اللَّهُنَيْمُ اللهُ اللهَ تَحْرِيمُ مَا أَحَلَّ اللهُ تَعَالَى وَلَكِنِّيُ أَكَرَهُ أَنْ لَا أَكُونَ مِنَ الَّذِيْنَ قَالَ اللهُ تَعَالَى فِيهُمُ: ﴿ رِجَالٌ لاَّ تُلْهِيْهِمْ تِجَارَةٌ وَلاَ بَيْعٌ ۖ ـ ـ \* وَ \* لاَ لَهُ تَعَالَى فِيهُمُ: ﴿ رَجَالٌ

It is related that Åbu Darde said, "For myself, I have no desire to own a shop on the steps of the Great Mosque in Damascus, even if I could earn fifty' dinars a day there to spend in the way of Allah and never miss performing a single, salah in congregation. It is certainly not my place to prohibit what Allah has legitimised. It is just that I do not like the idea of not being among those described by the Almighty as "...people whom neither commerce nor sale divert from the remembrance of Allah." This hadith was related by Razin. 42

Practices: Exaggeration in Severing Worldly Ties

The majority of Sufis have never preferred for themselves to have more worldly ties than are absolutely necessary, even though those ties might be perfectly legitimate and acceptable. Instead, it has always been their way to live unencumbered and simple lives, by placing their trust in Allah. My own master, Haji Imdad Allah, may the mercy of Allah surround his soul, once wrote to a wealthy disciple of his in India who had intimated his intention to move permanently to Makka, that he should arrange for only enough money to be sent to him each month as would cover his basic expenses, and no more; not even for distribution to the needy in charity. Instead, our master told the disciple that if he wanted to help someone financially, he should arrange for the money to be distributed in India directly. In that way, he himself, while living in the holy city of Makka, need never concern himself with anything but worship. Now, many of those who look to nothing but externals will object that the severance of legitimate worldly ties is a form of monasticism (which was clearly prohibited by Allah's Prophet £). Who knows what such people would have to say if they read what our master wrote to that wealthy disciple about not taking money for distribution as charity (which is, in itself, a form of worship)? Even so, it is clear from the hadith above that Abu Darda', who preferred not to own a shop even when he knew that

it would enable him to give so much m'charity every day from his earnings there was of the same school of thought as our master. Is it possible that a companion of the Prophet £ was guilty of the practice of monasticism or of deliberately preferring not to perform an act of worship? The secret behind all of this is that through an excess of worldly ties an element of confusion is introduced into the state of communion with the Almighty. When Abu Darda said, "An ti is certainly not my place to prohibit what Allah has legalised," he made it clear that he would have no part in monasticism. When he said, "I just do not like the idea of not being among those described by the Almighty as,'... people whom neither commerce nor sale divert from the remembrance of Allah &&," he revealed the secret. His interpretation of the Quranic verse is one which took into account the simple fact that most people are unable to transact business while remaining, at the same time, constant in their remembrance of the Almighty.

The following verse of Persian poetry' nicely illustrates the point that Abu Darda had in mind:

The words that interrupt you w'hen communing with
Your friend, what matter if of faith, or disbelief!
Or that which screens you from your friend when you would meet,
What good if it appears a lovely sight or not?

# HADĪTH 17

َ رَهِّ كُلُ اللهُ اللهُ اللهُ اللهُ عَلِيكِهُ إِنَّ اللهُ أَنْ إِنَّا أَمْ أَنْ أَنْ اللهُ الل

Jabir &, in a lengthy narration of how he sold his camel, said, "When I arrived at Madina, the Messenger of Allah said to Ball 'Give him' , (Jabir) a measure of gold (in payment for the camel), and add a little extra.' So he gave me a whole carat extra. Then I said to myself, 'Never will I part with this extra carat of gold from the Messenger of Allah Thereafte. The remained with me always, in a leather pouch, until it was taken from me

(forcibly) by the Syrians at the battle of Harrah." This hadith was related by Muslim. $^{44}$ 

Practices: Holding Keepsakes

It is the practice of most Sufis to keep something that belongs (or belonged) to their masters as a memento. This is something that is done purely out of love for the master. The precedent for this practice is clearly related in the hadith above.

## HADITH 18

عن عو قا بن مالك الأشْجَعِيِّ صَٰجِيَّ مَٰجِيَّ مُلَّالُهُ عَالَى: قَالَ رَسُوْلُ مَهُ هِ هََــَّوْا الْفَعَلَيْوِكُمُّ \* أَنَّ مَنْ مَنْ ذَوْجِهَا أَ الْمُلَدِّيْنِ كَهَا هَالِل لِلُوْا الْهِائِكِيْدِ اللَّهِ اللَّهِ اللَّهِ اللَّ وَجَمَالِ، حَبَدُ \* أَنْ مَنْعَلَاهُ الْمُعَلِّيْنِ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

It is related on the authority of 'Awf ibn Malik' that the Messenger of Allah said: "I and a woman with parched cheeks [one who has had to toil and suffer] will be like these two [i.e. as close as the index finger is to the middle finger] on the Day of Judgment; a woman whose husband died and left her a widow, a woman who, despite social pressures and her own beauty, refused to remarry for the sake of her children [in order to devote herself to them more completely], until finally they grew up and set out on their own, or died." This hadith was related by Abu Dawud'45

Practices: Choosing to Remain Unmarried

In order to keep their worldly ties to a minimum, or in order to avoid any kind of real or imagined interference in their relationship with the Almighty, some Sufis never marry. As a result, certain narrow-minded individuals have accused the Sufis of not adhering to the Sunna or way of the Prophet In the survey hadith, not only do we find permission for remaining single, we also find that wherever there is a possibility of a child's being neglected, it is better to abstain from marriage. This is, of course, on the condition that one's practice of Islam will not be adversely affected. So, when the possibility that a child will be neglected is a legitimate excuse for not marrying, what then of the possibility that Allah will be neglected?

<sup>4)</sup> Otherwise, the other weU know interpretation of this verse, that of Ibn Abbas, takes into account the fact that the first Muslims were both the best of traders and the best of people in their remembrance of Allah, ytd.

<sup>44</sup> Muslim: 715,1599

<sup>45</sup> Abu Dawud: 5149. Al-Mundhiri said: Tn its chain, there is Abu T-Khattab an-Nahhas ibn Qahm al-Basri and his hadiiths cannot be argued from.

عن الأحنف بن قَيْسٍ فِي حَدِيْثٍ طَوِيْلٍ قَالَ: قُلْتُ: أي لأبي ذَرِّ رَضِيَ اللهُ عَنْهُ مَا تَقُولُ فِي هذِهِ الْعَطَاءِ؟ قَالَ: خُذْهُ، فَإِنَّ فِيهِ الْيُوْمَ مَعُوْنَةٌ فَإِذَا كَانَ ثَمَنًا لِدِيْنِكَ فَدَعْهُ. (أخرجه

In a lengthy narration, Ahnaf ibn Qays said, "I said to Abu Dharr
"What do you say about these [monthly or yearly sums granted by rulers
as] gifts?" He replied, "Take them. For nowadays you will find succour in
them. But if ever these should become the price of your faith, then drop
them." This hadith was related by Bukhari and Muslim/6

#### Practices: Accepting Gifts from the Wealthy

In general, it has been the practice of Sufi masters to accept gifts and stipends. The benefits of their doing so are peace of mind and freedom from having to concern themselves with things that might distract them from their real work. The hadith above is explicit in its giving permission for this practice. However, if the patron has some reason other than sincere love for the master, and actually wants to give money in payment for something he wants from the master, then, under those circumstances, his gifts may not be accepted. Similarly, if the gift is tainted with illegitimate earnings, such as would bring detriment to the name of Islam, then the gift may surely not be accepted. As a general rule, then, a gift may be accepted only when it comes unaccompanied by anything contrary to Islamic teachings.

# HADITH 20

عن عبد الله بن عمرو بنن الْعَاصِ رَضِيَ عَنْهُ َ َ 1 ﴿ لِإِلَّ ; إِلَّا لَا لَا اللَّهُ مِنْ عَمْو بُنِ الْعَاصِ رَضِيَ عَنْهُ اَ اللَّهُ إِلَا ; إِنَا فَقُلُلْوَهُ ﴿ اللَّهُ لَلَّهُ وَاللَّا لَا اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَلَيْ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ الللَّهُ وَاللَّهُ وَالْ اللَّهُ وَاللَّالَالْمُوالِمُواللَّالِمُ اللَّهُ وَاللَّاللَّالِ وَاللَّالِمُ اللَّهُ وَاللَّالِمُ وَاللَّالِمُ وَاللَّالِمُ وَاللَّالِمُ وَاللَّالِمُ اللَّاللَّالِي الللللَّالِ اللَّالِمُ اللَّالِمُ وَاللَّاللَّا الللللَّا اللَّلَّا الللَّهُ اللَّالِمُ وَل

Abdullah ibn 'Amr ibn al-'As said, "The Messenger of Allah passed mess

46 This hadith could not be found in Bukhari with these words. Muslim: 1657

is this? I replied. Just a wall that needs repairing.' Then he said to me,

The matter of death is even simpler than that." In another version of the
same hadith, the Prophet rfs says, "I see the matter of death as something
even closer than that [wall]. This hadith was related by Abu Dawud and

Practices: Exaggeration in Severing Worldly Ties

Tirmidhi."

This practice has already been discussed in the commentary of hadith [16]. Obviously, the hadith above refers to the same practice.

## . HADITH 21

عن الـاز (i)v-NI C على رَضِيَ ﴿ أَنْ الْهَ هِرَهُ وَاللَّهِ صَلَّى الْهُ هَا مَا مَ الْهَ الْهَ الْهَ الْهَ ال ﴿ وَهِمَ-الْةُ الْاللَّ مِنْ حَدِيْثٍ طَوِيْلٍ ﴾ "لايَشْبَعُ لِلْهُ الْعُلَمَاءُ ﴾ لَا يَخُلُقُ عَلَيَ ﴿ يَقِاقَارَوْهُ لَا لَتَنْقَضِيْ ﴾ ﴾ (Jyda-۱«Aylyy (مُري) ﴿ اللَّهِ مَا إِلَا اللَّهِ مَا إِلَيْهِ اللَّهِ اللَّهِ اللَّهِ ال

It is related on the authority of 'Ali & that the Messenger of Allah Jfk said [among other things in a lengthy hadith], . . and the learned will never have their fill of it; and even though it be read and reread, over and over again, it will never seem old, and its wonders will never cease." This hadith was related by Tirmidhi. '8

States: Spiritual Knowledge

When, through constant remembrance, dhikr, and other spiritual practices and disciplines, the darkness of the self and other impurities are dispelled, the heart and soul of the Sufi will enter into a special relationship with the Almighty, so that certain spiritual subtleties and knowledge will be bestowed upon the Sufi from within, as it were, bypassing the usual mediums of learning and study. That this is something which actually occurs is attested to in the hadith above. This is because ordinary, recorded knowledge is limited in scope—once it is digested, that is the end of it, whereas spiritual knowledge is unlimited and, more often than not, impossible to digest.

<sup>47</sup> Abu Dawud: 5235, Tirmidhi: 2335, Ibn Majah: 4160

<sup>48</sup> Tirmidhi: 2906. He said: \* this is a strange hadith; we do not know it but through the report of Hamzah az-Zayyat. And his chain in unknown and there is a doubt in the hadith of Harith.'

jjly (غَنَا اللهُ عَنَا اللهُ اللهُ اللهُ عَنَا اللهُ عَنْ اللهُ عَلْمُ عَلَيْهُ عَلَيْ اللهُ عَنْ اللهُ عَنْ اللهُ عَلَيْهُ عَلَيْ اللهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ اللهُ عَلَيْهُ عَلَى اللهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَمْ عَلَيْهُ عَلَيْكُواللهُ اللهُ عَلَيْكُمْ عَلَا اللهُ عَلَيْ اللّهُ عَلَيْكُمْ عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُوا عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْ

It is related on the authority of Abu Huraira that &lah's Prophet 4. said "Never will a group of people gather in a house from among the houses of Allah for the recitation of Allah's Book, or to study it among themselves, except that a state of spiritual tranquility, *sakina*, will descend upon them, and they are overcome by Divine Mercy, and they are surrounded by angels, and they are mentioned by Allah as being among those closest to Him.' This hadith was related by Abu Dawud.<sup>4</sup>

## Practices: Group Remembrance

The gathering together of a number of Sufis for the purpose of remembrance, dhikr, illuminating their inner beings, enhancing their animation, increasing their determination, and warding off inertia is called group remembrance. The precedent for this practice, along with an indication of its positive spiritual benefits, is to be found in the hadith above.

#### Customs: Spiritual Retreats

Since the Companions of the Prophet 4> and the Followers had their interbeings enlightened through proximity to the Messenger of Allah so that they had acquired the ability to maintain states of constant remembrance, they were in no need of seclusion for the purpose of developing this ability. Later on, however, owing to changed conditions, the custom of building retreats became widespread among the Sufi masters, and with good reason. In the hadith above, the words, "houses of Allah" are usually interpreted to mean mosques. However, since the phrase is figurative, it may be assumed that it refers to the general and not only to the particular. Secondly, when the mosque and retreat are established for more or less the same purposes, they may all be said to share in the description "houses of Allah." Therefore, in this wise, the hadith may be cited as a precedent for the custom of building retreats.

States: The Inner Condition of Tranquility

Experience has shown that, as a result of one's involvement in constant remem-

49 Abu Pawiid. 1455

brance, a certain strange yet pleasant state comes over the heart and, with con tinued involvement, will grow stronger and more permanent. In the terminology of the Sufis, this is called nisba or affinity. In the hadith above, the word sakina is

used to denote the same phenomenon.

## HADITH 23

عن أبي سعيد الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَقُولُ الله تَعَالى: "مَنْ شَغَلَهُ الْقُرْانُ عَنْ مَسْئَلَتِيْ أَعْطَيْتُهُ أَفْضَلَ مَا أَعْطِيْ السَّائِلِيْنَ". (أخرجه الترمذي)

It is related on the authority of Abu Sa'id al-Khuari that Aflah's Prophet said, "The Almighty says, 'Whoever is diverted from supplicating Me owing to their preoccupation with recitation of the Qur'an, will be granted the best of what I grant to those who supplicate." 50

Practices: Non-essential Acts of Worship during Intense Sessions of Remembrance In most Sufi orders the disciple is given a particular dhikr-formula to repeat as a spiritual discipline. While engaged in this discipline, the disciple will forgo many other virtuous acts, like supererogatory prayers, lessons in the Islamic sciences, listening to talks about faith, and so forth. This practice is one which has drawn the criticism of many of those who concern themselves with no more than the externals of Islam. In brief, the reason behind this practice of the Sufis is that at the outset of discipleship, the disciple's internal state is subordinate to the disciple's external state. Over a period of time, however, the opposite will come about, so that the external state will be subordinate to the disciple's internal state. Therefore, if at the outset the disciple is allowed to undertake a number of different activities, it will be next to impossible for the disciple to achieve the mental and spiritual concentration that is at the heart of all Sufi training. The hadith above comes as confirmation of this practice. Therefore, preoccupation with the Quran's recitation, which is itself a kind of dhikr,<sup>51</sup> (and to the extent that one neglects as important an act of worship as supplication,  $du^cd$ ) is accorded praise rather than criticism. This is the gist of the practice I have just described.

so Tirmidhi: 2926

Si The Qur an describes itself as "... but dhikr for all of the worlds" (12:104). yt d.

عن عائشة رضي ﴿ cJU 14^ Jlc aid: وَعَالَىٰحِلَا أُخَاءُ \* ٥-﴿ زَدَّا ﴾ أَ- أَ- أَ- أَ- أَ أَرْ وَسَلَّمَ: الْلْمَاهِرُ بِالْقُرْآنِ مَعَ ۚ ۚ الْكِرَا ۚ ۚ ٱللّهِ عَرَالْمَٰظِيلَا 2 اللّهُ عَلَيْ اللّهِ عَلَيْهُ اللّهِ عَلَيْهِ الْ أَيِهِ - وَإِنْ ( أَ-4 - 10 - 4 « سَمَّا اللهُ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّه

It is related on the authority of 'A'isha & that the Messenger of Allah 4. said, "One who has mastered the Quran shares the rank of the noble, pious scribes". While one who recites the Quran falteringly, who finds it difficult to recite, for such a one there is a two-fold reward." This hadith was related by Bukhari, Muslim, Abu Dawud, and Tirmidhi."

Teachings: The Irrelevance of Pleasure in Matters of Worship It sometimes happens, when people find that they are not deriving any pleasure from the act of remembrance, dhikr, or the performance of other acts of worship, that they become discouraged and stop doing those things altogether Sometimes they become so disheartened that they begin thinking that what they were doing was in vain and essentially futile. Such misgivings are anathema to inner, spiritual development because it is confidence that is the key to all such development. The masters have written that the object is dhikr, not pleasure. In fact, they say, to maintain one's level of involvement in dhikr, even when it is not enjoyable to do so, is of more benefit to the Sufi than if it actually gave him/ her great pleasure. Therefore, a lack of pleasure is not necessarily indicative of a corresponding lack of benefit. Rather, the opposite is true. In the hadith above, this truth is clearly set forth in the promise of a double reward for the person who struggles in reciting the Our'an; for the reason that there is a proportional relationship between the degree of difficulty and the amount of reward. This is what spiritual disciplines are all about.

## HADITH 25

عَنْ أُسَيْدِ بْنِ حُضَيْرِ ١٠٥ أَهُ \* أَنَّ ' بَيْنَمَا ' يَقْتَأُ طَالِمُ اللَّيْلِ سُوْرَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوطٌ عِنْدُهُ، إِذْ جَالَتِ الزِهِ لا يَهَ فَسَكَنَتْ، اَلَهُ اللَّيْلِ سُوْرَةَ الْبَقَرَةِ وَفَرَسُهُ الْفَرَسُ، ثُمَّ قَرَأُ فَجَالَتْ وَكَانَ إِبْنُهُ يَجْعِي قَرِيبا مِنها فانضرَافَ، فَأَخْرَجَهُ ثُمَّ رَفَع رَاسُهُ إِلَى

It is related on the authority of Usayd ibn Huḍayṛ Jh. that as he was reciting one night from the second chapter of the Qur'an, near where he had teth ered his horse for the night, the horse suddenly sprang up [apparently for no reason). Usayd & then stopped his recitation, and the horse grew still. When 'Usayd began reciting again, the horse sprang up another time. So he stopped, and the horse grew quiet. Usayd & again began to recite, and again the horse sprang up. Then, since his son, Yahya was sleaping nearby the horse, 'Usayd & got up and moved him away. It was then that he happened to raise his head up to the sky when, lo and behold, he saw something like a cloud with lamps lit up inside of it. In the morning 'Usayd related all this to the Messenger of Allah who said, "Do you know what that was?" "No," Usayd repaid. The Messenger said, "Those were angels approaching at the sound of your recitation. If you had continued reciting, the people would have risen this morning and seen them, and they would not have been invisible!" This hadith was related by Bukhari. 59

Questions: The Possibility of Angels Revealing Themselves to other than a Prophet According to the scholars of Islam, not only is it possible for the masters to see the angels, it is also possible for them to converse with the angels. Nor, they add, is this merely a matter of speculation, as such things have actually occurred. The hadith above is an unambiguous account of one such occurrence. In another hadith, related by Muslim, an incident is recorded in which the angels greeted Imrån ibn Ḥuṣayn

Questions: The Possibility of Being Unable to Interpret One's Own Visions

Another point to be derived from the hadith above is that it often happens
that Sufis who have spiritual visions, kashf, are incapable of penetrating to the
true meaning of those visions. In the hadith above, 'Usayd actually sawake
angels, but was nonetheless unaware that what he had seen were truly angels.

Sufi scholars have written that the person who has taken this point to heart will
never again rely on his/her own opinion or intellect in the matter of interpreting
visions. Indeed, such a person will avoid making many mistakes."

<sup>52</sup> Al-Qur'an, 80:15.

<sup>53</sup> Bukhari: 3937, Muslim 798, Abu Dawud: 1454. Tirmidhi: 2904, Ibn Majah 3779

<sup>54</sup> Bukhari: 5018

عَ إِنْ اللَّهِ وَسَلَّمَ اللَّهِ فَاللَّهِ وَلَا لَهِ مِنْ اللَّهِ وَاللَّهِ وَسَلَّمَ مِنْ الْمُثْلِدِ ! مِنْ مِهُ \$ Gs £j4 مِعَالَمْ اللهِ اللهِ اللهِ اللهِ عَلَمْ الْمَعْفِيُّ وَاللهُ لا اللهِ عَلَمْ الْمُعْفِيُّ و GibiJi (J—• A^-iS-b JijiLil Ll j» - L«Jl الْهُونْكُ I JGj , 5jjui» j أَطْهَرُهُ

It is related on the authority of Ubayy ibn Ka'b Jj., that the Messenger of Allah once said to him, "O Abu Mundhir! Do you know which verse of Allah's Book is the greatest you have before you?" 'Ubayy replied "Allah, there is no god but He, the Living, the Eternal."56 Then the Prophet struck Ubayy on the chest and said, "May this knowledge be a blessing to you, 0 Abu Mundhir!" This hadith was related by Muslim and Abu Dawud.<sup>57</sup>

## States: Spiritual Knowledge

While this subject was discussed in the commentary on Hadith 21, in the hadith above we find further confirmation of this phenomenon, as the naming of that particular verse as the greatest in the entire Qur'an came about through divine inspiration. Furthermore, in the Prophet's congratulations to 'Ubayy there is an obvious reference to the merit of that knowledge. 58

Note: In this hadith the Ayat al-Kursi5, is called the greatest verse in the Book of Allah on the basis of the blessings to be had from its recitation. Many different chapters and verses of the Qur'an have been mentioned in the hadith literature as possessing blessings of one sort or another. That the blessings of some verses are greater than those of others is true only in consideration of the different aspects of each verse or chapter; otherwise every verse of the Qur'an is equal when you consider that each is the word of the Almighty, inimitable and miraculous. Thus, there is no reason to suppose that the various hadiths which have come to us concerning the relative merits of one verse or another are in any way contradictory.

# HADITH 27

وَ إِنَّ أَنْ أَنْ اللهُ عَنْهُ قَالَ: 5 ـ أَيْنَ لَيْ أَنْ أَيْ اللهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكوةِ اللهِ

cP 4)1 Jazinj JI JJ ijlPli c^Jdall yjc ن من المال ات فجعل من من المال الما الله : Jli cM :Jjj jS كُو ui U JO eJd xi J a ,Lc ji مُعَلَّمُ: «تَعُلَّمُ اللهِ اللهُ اللهُ اللهُ اللهُ عَلَيْ شَيْطَانٌ». (أخرجه المخاري)

It is related that Abu Huraira said, "Allah's Prophet iA entrusted me with the keeping of the zakah money given during the month of Ramadan One. day, someone came to me and began taking handfuls of the grain [given as zakah], so 1 grabbed him. .." [At this point the hadith continues until Abu Huraira said,) "So the Prophet asked me, 'Do you know whom you have been addressing for the last three days, O Abu Hurairah?' 'No,' I replied. Then he /«. said, 'That was Satan.'" This hadith was related by Bukhari.60

#### Ouestions: Satan and Simulation

It is clear from the hadith above that Satan assumed a human form and revealed himself as such.

#### States: Miracles

It is an article of faith with Muslims that miracles may be performed by a wall, a true spiritual master. In the hadith above, Abu Huraira's & capture of Satan was clearly one such miracle.

Questions: The Possibility of Being Unable to Interpret One's Own Miracles A similar subject was discussed in the commentary on hadith [25]. There, the subject was visions, kashf whereas here the subject is minor miracles, karamat. In the hadith above, Abu Huraira admits his ignorance of the essence of his own karama.

# HADITH 28

ُوزُ أَيْ ۚ يُّ ۚ رَضِيَ ۚ ۚ أُ ۚ كَانَتْ ۚ Aُ زَمْهُوٓ اللَّهِ ﴿ اللَّهِ اللَّهُ اللَّهُ اللَّهُ الْمُؤْرِقُ الْأَوْلُ الْأَوْلُ اللَّهُ اللَّ فَشَكَى £ til ddj أَنَّا £ أَنْ اللهُ صَلَّى اللهُ مَالَ اللهُ مَالَ: ﴿ إِنَّا اللهُ مَا اللهُ مَا اللهُ مَا ا ُSrPr رَسُوْلَ فَالَ: الظَّلَجَذَابِ Ci-jjA-1. Vi أَخْرِجِهُ SrPr وَرَسُوْلَ فَالَ: الظَّلَجَذَابِ المَّالَةِ المُ

It is related on the authority of Abu Ayyub al-Ansari that he had a cellar filled with dates from which the jinn used to take their fill without his permission. When he complained about this to the Prophet he replied,

60 Bukhari: 2311.3275.5010

<sup>56</sup> Our'an, 2:255

<sup>57</sup> Muslim: 810, Abu Dawud: 1460

<sup>58</sup> Likewise, in the Prophets striking Ubay on the chest there is an obvious reference to the source of

<sup>59</sup> The verse quoted in the Hadith: 2:255. is called the Ayat al-Kursi or the Verse of the Seat (of power) YTD

"Go! And when next you see them, say: 'In the name of Allah! Answer th call of Allah's Prophet!" The narrator of the hadith then said, "And so Abu Ayyub £ caught the jinn." This hadith was narrated by Tirmidhi.6'

#### Customs: Charms and Incantations

Most Sufi masters are called upon to make amulets and charms for people with particular needs, and to perform exorcisms and so forth. In such cases, most masters are too polite to refuse, and so, seeking the help of the Almighty, they do their best to furnish their petitioners with something that will be of use to them in solving their particular problems. In the hadith above, the Messenger of Allah & taught Abū Ayyūb & a formula for exorcising the jinn. Thus, it cannot be said that the custom of the Sufis is in any way contrary to the Sunna. In fact, there are several hadiths concerning the use of different charms and incantations.

# .HADĪTH 29

\* J الحِمْبِولِ 4 مُعَلِّهُ: CJÅ SI^ وإليه CJÅ SI^ وَ مَا يَشْتَانِلِهِ الْمُكُلُمُ أَنْ وَالله وَلِيُّهُمَا ﴾ وَالله وَلِيُّهُمَا ﴾ وَالله وَلَيْهُمَا اللهِ مَعَالى ﴿ وَالله وَلَيْهُمَا اللهِ مَعَالَى ﴿ وَالله وَلَمْ اللهِ مَعَالَى ﴿ وَاللهِ مَعَالَى اللهِ مَعَالَى ﴿ وَاللهِ مَعَالَى اللهِ مَعَالَى اللهِ مَعَالَى اللهُ وَاللهِ مَعْلَى اللهِ مَعْلَى اللهِ مَعْلَى اللهِ مَعْلَى اللهُ وَاللهِ مَعْلَى اللهِ مَعْلَى اللهُ وَاللهِ مَعْلَى اللهِ مَعْلَى اللهُ مَا اللهُ مَعْلَى اللهِ مَعْلَى اللهِ مَعْلَى اللهِ مَعْلَى اللهُ مُعْلَمُ اللهُ اللهِ مَعْلَى اللهُ اللهِ مَعْلَى اللهُ اللهُ مَنْ اللهُ اللهُ مُنْ اللهُ اللهُ اللهُ اللهُ مَا اللهُ اللهُ مَا اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ الللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ ا

It is related on the authority of Jabir & that, "Concerning us the verse was revealed, 'When two parties amongst you were about to lose heart, even though Allah is their Protector.' Yes, we are those two parties, the tribes of Harithah and Salama. And I am not sorry that this verse was revealed, for has the Almighty not said, 'Allah is their Protector?" This hadith was related by Bukhari and Muslim. 64

#### States: Taking Pleasure in Censure by the Beloved

Many Sufis have related how, though it may seem incredible, they have derived pleasure from visions and inspirations in which they were scolded by Allah or by His Messenger jfs<sub>4</sub> The hadith above, however, should do much toward dispelling our viewing of this phenomenon in the light of incredulity. For, despite the censure of his tribe, it was the one phrase in indication of Allah's concern with his tribe

which caused Jabir to glory in the revelation of the verse. Similarly, when a Sufi is made aware that he/she is being censured, a sign will be given, in one form or another, that the censure is made because the Sufi is cared for, Certainly, if it was Allahs wrath that the Sufi was being made aware of, he/she would have no cause for rejoicing. Sa di tells the story of the Sufi who heard a voice from the Unseen tell him that his years of worship had not found acceptance with the Almighty The Sufi then continued as before with his worship, saying, 'Accepted or not accepted, there is no other way to go,' At last, from the Unseen came the cry, 'Accepted! Though you remain without perfection. For without Me, you remain without protection!' There is also a story about a disciple of Shah Abu al-Ma all who returned from Madina and related to him that in a dream he had been visited by the Prophet A who greeted him and then asked him to convey his greetings to his 'heretical' master. On hearing the dream, Shah Abu al-Ma'ali began leaping for joy, saying: You say I'm no good, and I'm ecstatic! Allah bless you, you have spoken well. How well sour words beautify sweet, red lips!' Another Sufi was startled when, during a time of intense spiritual contemplation, he heard a voice from the Unseen say, 'You will become a disbeliever and die!' Later the Sufi was told by his master not to worry, and to return to his devotions, for what he had heard was merely a taunt of love, after the fashion of the name-calling practised by lovers everywhere. The following verse of the Mathnawi might also be included under this general heading:

Your displeasure with me is pleasure to my soul, May my heart be made ransom, my heart in grief!

## HADITH 30

عن جابر رَضِيَ اللهُ عَنْهُ قال: مَرِضْتُ فَأَتَانِيْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعُوهُنِيْ وَأَبُّوْبَكُرِ وَهُمَا مَاشِيَانِ فَوَجَدَانِيْ قَدْ أُغْمِيَ عَلِيَّ فَتَوَضَّأَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نُمَّ صَبَّ وَضُوءَهُ عَلَيَّ، فَأَفَقْتُ. الحديث (أخرجه الخمسة إلا النسائي)

It is related on the authority of Jabir & that, "Once, when I had fallen ill, Allah's Prophet Malked over with Abu Bakr to inquire after my health. I was unconscious when they found me, so the Prophet made ablutions and poured the used water over me. At that, I immediately regained consciousness... [the hadith continues,] This hadith was related by Bukhari, Muslim, Abu Dawud, and Tirmidhi.65

<sup>61</sup> Tirmidhi: 2880

<sup>62</sup> Our'an, 3:122

<sup>63</sup> Even though the verse mentions a wrong they had committed, and was revealed to censure them its revelation was nonetheless a pleasure to Jabir,  $y_1 d$ .

<sup>64</sup> Bukhari: 4051. Muslim: 2505

<sup>65</sup> Bukhari. 5651, Muslim: 1616, Abu Dawud. 2886, Tirmidhi: 2097, Nasa'i: 138, Ibn Majah: 2728

Customs: Blessings from Relics

It is the way of most Sufis to secure blessings for themselves from the clothes and other personal effects of their masters and others whose acceptance with the Almighty is obvious. This hadith is explicit in its authentication of this custom, as it was from the blessings of the water used in ablutions by the Prophet that Jabir regained consciousness.

## .HADĪTH 31

عن عُبَادَةَ أَ , رِ المَّامِتِ رَضِيَ أَعَنْهُ مَ مَنْهُ إِنَّالُوَ لَهَا آلِهِمَ اللَّهِ اللَّهَ اللَّهِ اللَّالُ اللَّهَ اللَّهَ اللَّهُ اللَّ

It is related on the authority of 'Ubadah ibn as-Samit that, "When the revelation came to him, the Messenger of Allah was so merwhelmed by the experience that his face turned ashen." This hadith was related by Muslim, Abu Dawud, and Tirmidhi.66

States: Ecstasy and Effacement

The suspension of senses or faculties which comes about as a result of the descent of spiritual meanings on the heart is called absence or *ghaybah* and effacement or *mahw* in Sufi terminology. It is this phenomenon, which is so clearly referred to in the hadith above.

## HADITH 32

عن رضي أLS icJli I/c- Jl4 4)1 iddlc وسولُ الله صَلَّى الحُمَّالَيْهِ مَّ اللهُ عَلَيْهِ وَ اللهُ عَلَيْهِ مَ اللهُ عَلَيْهِ مَ اللهُ عَلَيْهِ مَ اللهُ الله

It is related on the authority of 'A'isha £ that she said, "Allah's Prophet always kept vigil at night until the Almighty revealed the verse: 'Allah will protect you from mankind.'69 When that happened, the Prophe stuck

his head outside the tent and cried, 'Go away, people! The Almighty has granted me his protection.'" This hadith was related by Tirmidhi.<sup>6</sup>'

Practices: Rejecting Causative Factors

Ihis type of trust in Allah is not only permissible, but preferable for the strong of heart and faith. Indeed, this has always been the hallmark of the Sufi masters. Tie hadith above is an extremely lucid account of the reality of such trust, tawakkul.

Note: The foregoing of fixed, indispensable causative factors is absolutely prohibited. This has nothing to do with tawakkul. The Quranic teaching on the subject is as follows: "And when you are resolved, put your trust in Allah," "o" where, undoubtedly, the word "resolved" implies a definite course of action.

# . HADĪTH 33

It is related on the authority of Ibn 'Abbas that a cerain man went to Allah's Messenger and said, "Whenever I eat meat, my appetite for women is stimulated and I am possessed by desire. Therefore, I have forbidden myself from consuming meat." Then the Almighty revealed the verse: "0 believers! Forbid not such good things as Allah has made lawful for you." This hadith was related by Tirmidhi."

Corrections: Prohibition of Excesses in Forsaking Pleasure

Certain harsh and unsparing people have been known to abstain from things which are lawful? in the same way that they abstain from things they know to be prohibited, believing that this is something which will bring them closer to Allah actually and theoretically, this is religious fanaticism and falls under the category of blameworthy innovation, biffah. It was in refutation of

<sup>66</sup> Muslim 2334.1690. It was not found in Abu Dawud and Tirmidhi.

<sup>67</sup> Al-Qur'an, 6:68

<sup>68</sup> Tirmidhi: 3046

<sup>69</sup> Al-Qur an, 3:159

<sup>70</sup> Al-Qur an, 5:87

<sup>71</sup> Tirmidhi: 3054

<sup>71</sup> Like meat in general, and beef in particular, yt d.

precisely this type of extremism that the Quranic prohibition of monasticism was revealed. \*The hadith above explains that it was exactly this sort of monasticism that became the occasion for the revelation of the above mentioned verse of the Quran. The abstinence of the Sufis, especially in the course of their spiritual disciplines, is comparable to nothing so much as the dietary caution exercised by the sick. This is because the sick do not hold it as an article of faith that what they abstain from (while in that state) is prohibited. Nor do they suppose their abstention to be in itself an act of worship. The Sufis' practices in this regard, then, and contrary to the opinion of the shallow formalists, are in no way connected to monasticism.

## HADITH 34

It is related on the authority of Ibn 'Umar & that, "When 'Abdullah ibn Salul<sup>73</sup> died, [such and such took place. The hadith continues until finally Ibn 'Umar & continues...] Then 'Umar & stood up and grasped the cloak of the Prophet saying, 'O Messenger of Allah Jk! Are you praying for him even when your Lord has forbidden you to pray for him?'<sup>75</sup> The Prophet JS replied, 'On the contrary, Allah thas given me a choice."

This hadith was related by Bukhari, Muslim, Tirmidhi, and Nasa'i.<sup>76</sup>

### States: Intoxication Resultingfrom Spiritual Meanings

Intoxication, *sukr*, is the name given to that loss of discretion which sometimes takes place at the time of the descent of spiritual meanings on the heart. The return of discretion is called sobriety, *sahw*. In the hadith above, a situation is described in which 'Umar's heart was so overwhelmed by antipathy for the

enemies of Allah that he paid no attention to the way, both in word and deed, that he approached Allahs Prophet ys. Indeed, to all outward appearances, Umar's & behaviour was extremely disrespectful. The Prophet &, however, knowing the reason for Umar's behaviour, excused him. Later, when the state of sukr was replaced by sahw, Umar marvelled at how reckless he had been, and was most repentant.

## . HADITH 35

عن ب٥×١(4 بن كعب عن ٣٥٠- رَضِيَ اللهُ مَا لِهُ هِ مَا يُوهِ مَنَ أَنُولُ اللهُ مَا يَعِهِ مَنَا أَدُولُ اللهُ مَا بَهُولُ اللهُ مَا اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ

On the authority of Abdullah ibn Ka'b it is clated that his father, Ka'b [in the course of telling the story of how he had remained behind during the military campaign to Tabuk,] said, "So Allah's Prophet forbade the Muslims to engage any of the three of us in conversation." Later, in the same hadith, Ka be said, "When the one whose voice I had heard came to give me the good tidings [of forgiveness for having missed the campaign], I stripped off my robe and dressed him in it, out of joy for his having been the one to inform me." In the same hadith, Ka'b cites the lowing verse of the Qur'an to describe how he and the other two felt: "... until, for all of its breadth, the earth became strait for them." This hadith was related by Bukhari, Muslim, Tirmidhi, Abu Dawud, and Nasal. 78

#### Practices: Discipline by Disassociation

It is related concerning most Sufi masters that at one time or another they were forced to discipline someone from among their disciples by banishment, or by enforced silence, or by some other apposite disciplinary action. The object of this sort of discipline is no more than admonishment, and it is certainly never based on any kind of personal or animosity or malice. That this practice is a good one is attested to by the hadith above, as Allah's Prophet disciplined three of his Companions in much the same way.

<sup>73</sup> Al-Qur an, 57:27

<sup>74</sup> Ibn Salul'was a well known hypocrite in Madina who, despite his profession of Islam, by many of the believers, yt d.

<sup>75</sup> The reference made by Umar A is to the Quranic verse at 9:80:ask forgiveness for the one ask not forgiveness.." yt.d.

<sup>76</sup> Bukhari. 1269,4670,4672, Muslim: 2774. Tirmidhi: 3098, Nasa'i: 1901, Ibn Majah: 1523

<sup>77</sup> AJ-Qur'an, 9:118

<sup>78</sup> Bukhari; 4418, Muslim; 2769, Abu Dawud: 2773, Tirmidhi: 3102, Nasa'i: 3855

Customs: Presentation of Gifts to Bearers of Good Tidings

It is customary among many Sufis to offer garments or small sums of money to those, such as the reciters of inspired poetry, who bring them pleasure with their glad tidings. This is no different than Ka'b's & giving his robe to the one who brought him the news of his forgiveness.

#### States: Contraction

The contraction of the heart at the coming of the signs of Divine majesty, jaldl, is called qabd by the Sufis. The straitened conditions of the three men described by Kab in his narrative correspond exactly to the qabd of the Sufis, as the reason for those conditions was the delay in the acceptance of the three mens repentance; for this delay was a sign, among many others, of Divine majesty'. Indeed, the phrase used in the narrative to describe this state is a metaphor for restriction and depression. The opposite of qabd is bast or expansion, which denotes joy and pleasure in the heart at the coming of the signs of Divine bounty. This was the state experienced by Ka'b & after he learned that his repentance had been accepted. All of this is clear from the hadith above in which it is related that, as a sign of how he felt, he gave away his robe.

## HADITH 36

 $^*$ ل الله عباس رَضِيَ 1 (َهُ عَلَّهُ الّهِ اللهِ الله عَلَهُ وَاللهِ اللهُ اللهُولِيَّا اللهُ اللهُ

It is related on the authority of Ibn 'Abbas that Allabas Messenger said, When Pharaoh saw that he was going to drown, he cried out, 'I believe that there is no god but the One in whom the Israelites believe!' Then the angel Jibril said ne, 'O Muhammad! If only you could have seen me as I took mud from the ocean floor and stuffed it into his mouth for fear of his being overtaken at the last moment of his life by the mercy of Allah!"' This hadith was related by Tirmidhi.7'

States: Intoxication

In spite of the heart's position as the point on which revolves the acceptance of one's confession of faith, if it is not the time for the acceptance of repentance, it will avail nothing to confess one's faith aloud. If the time is right, however, for the acceptance of one's repentance, even a silent confession of faith will suffice. "O Jibril's 75 attempt to silence Pharaoh, in spite of his knowledge that his doing so would have no bearing on Pharaoh's ultimate destiny, came as a result of his being in the state of sukr, concerning the reality of which I have spoken already in my commentary on a previous hadith [34]. In this case, too, it was Jibril's 73 extreme antipathy for the enemies of Allah that led him to do what he did.

## HADITH 37

عن ا^^ عباس رَضِيَ ' ُعنْهُ \* ` ` أبو Jis alii وَالْمُؤُلِّلُ وَالْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال أَوْلُو الْوَعْمَةُ » اين: إنْ (أخراح عالم 711 مذى)

It is related on the authority of Ibn 'Abbas & that Abu Bakr said, "O Messenger of Allah! You have aged!" Then he replied, the chapters of Hud and the Event have aged me!" This hadith was related by Tirmidhi. 89

#### States: Awe

On a higher spiritual plane than, but corresponding to, qabd and bast (contrachon and expansion) are the feeling of awe brought on by the manifestation of Divine majesty or Ilayba and intimacy or uns. As the spiritual states of the Prophet A were of the highest levels of spiritual development, it is better to refer to his awe for the Almighty, which is one of the early signs of qabd, as hayba.

#### Character: Spiritual Vigilance

Complete reflection on, and attention to, any particular subject, along with a continued effort to take its meaning to heart is called vigilance or *muraqabah*. Obviously, the ageing mentioned here as a result of awe depends chiefly on constant and concentrated attention to the subject. In this wise, the hadith points, dearly to the practice of *muraqabah*.

<sup>80</sup> Therefore, as Pharaohs confession of faith came too late, it mattered nothing that he confessed it aloud See Quran, 10:91-2, yt d.

Si The chapter entitled Hud (11), the first of these two chapters, contains mention of how former nations were punished and made the objects of Divine wrath, while the chapter entitled The Event (56), iletails the Hereafter and conditions in the Fire and Garden, yrd.

<sup>81</sup> Tinnidhi: 3297

## . HADITH 38

عن أبي سعيد رَضِيَ اللهُ عَنْهُ أن رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: "اتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ \_ رِبِنُوْرِ 'Jail'' (ic^> الترمذي)

It is related on the authority of Abu Sa'id al-Khudri  $\pounds$  that the Messenger of Allah said, "Beware the intuition of a believer, for the believer sees with the light of Allah." This hadith was related by Tirmidhi.

#### States: Intuition

Through the purity of heart, which is, in fact, the fruit of constant remembrance and heeding, it quite often happens that a Sufi is able to perceive obscure spiritual truths. A branch of *kashf* or spiritual vision, this is known in Sufi parlance as intuition or *Jirasa*. The hadith above mentions this faculty explicitly. Furthermore, the "light of Allah" mentioned in the hadith refers directly to the purity of heart which is brought about through remembrance, *dhikr*, and heedfulness, *taqwa*.

# HADITH 39

عن عائشة رضي الله تعالى عنها أنها قالت: قلتُ يا رسولَ اللهِ ﴿ اللَّذِينَ يُؤْتُونَ مَا اتَوْ
وَقُلُوْ بُهُمْ وَجِلَةٌ ﴾ أَهُمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟ قَالَ: "لَا، يَايِنْتَ الصَّدِّيقِ!
وَلَكِنَّهُمُ اللَّذِيْنَ يَصُوْمُونَ وَيَتَصَدَّقُونَ وَيَخَافُونَ أَلاَ يُقْبَلَ مِنْهُمْ: أُولئِكَ اللَّذِيْنَ يُسَادِعُونَ
فِي لِلْخَيْرَاتِ ﴾ (أ-حزيز 10/13)

It is related on the authority of A'isha & that, "I asked the Messenger of Allah if the people referred to in the verse: Those who give of what they are given, with their hearts quaking,' were those who drink wine and practise thievery. He answered me, saying, 'No, O daughter of al-SiddiqI Rather, they are the ones who keep fasts and give alms, and then fear that perhaps their deeds will not be accepted of them. Those are the ones who truly vie in good deeds.'" This hadith was related by Tirmidhi.83

#### Character: Fear and Humility

This hadith is clear in its bespeaking these two characteristics of the Sufis, as it contains mention of those who, when they look on the lowliness and insignificance

of their own condition, and then on the majesty of the Almighty, are overcome by fear of the possibility that their works will not avail them in the Hereafter.

Signs: Those Nearest to Allah

In the Quranic verse quoted above, Allah described certain characteristics as the attributes of His closest servants. These characteristics, then, are among the signs that indicate the true Sufi masters.

## HADITH 40

عن إزرَا عباس رَضِيَ ` ُ َ َ ُ وَ فِي رَ مَّ تِ بِنِ اُلِدَّ عَفَالَطَهُ مَدَّرُهُ مَعْمَلُكُورَا مُكَمْ هُوَّأُو لَـ لِإِنِّهُ وَلَيُنْزِلَنَّ (4 قَ ٤٠٠ مَا يُبَرِّئُ ظَهْرِيْ مِنَ الْحَدِّ فَنَزَلَ جِبْرِئِيلُ مَ اللهَا الآلاَا لَلْهُ \* لَـ النَّبِيُّ صَلَّى ` مُ مَدِّ مَسَلَّمَ: "لَوْلاَ مَامَضِي مِنْ 4 كَيْطَاهِ هِ 3 - عَ 4 لِلْكَارَ وَالْعَ ( ﴿ لَمَهِ عَلَيْهِ عَلَيْهِ مِنْ اللّهِ عَلَيْهِ عَلَيْهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللللّهُ الللللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّ

It is related on the authority of Ibn 'Abbas £ that when Hilal ibn Umayyah A was unable to produce witnesses, after accusing his wife of adultery, the Messenger of 'Alba' told him that if he was unable to produce witnesses, he would have to face the penalty for false accusation. 8' So, "Hilal said, 'By the One Who sent you with the true faith! I am telling the truth. Surely, the Almighty will reveal something to exonerate me and spare me from that penalty!" Just then, Jibril ££ descended. 88 In the same hadith it is related that\*' the Prophs said, "Had it not been for what was revealed in the Book of 'Allah, this woman and I would have had business together." 88 This hadith was related by Bukhari, Abu Dawud, and Tirmidhi. 89

<sup>83</sup> tirmidhi 3127

<sup>84</sup> Tirmidhi. 3175

<sup>85</sup>The specific *hadd* penally for false accusation, *quality*, in cases of adultery is eighty lashes. See Ouran, 246, yet d

<sup>86</sup> Jibril £ brought revelation exonerating Hilal from the penalty in exchange for his oath and that of his wife. See Our'an, 24:6, yt d.

<sup>87</sup> This is what the Prophet A said when Hilal's i. wife gave birth to a child who displayed the exact signs that the Prophet & had said would confirm its descent from one other than Hilal. ytd.

<sup>88</sup> In other words, she might have been punished. However, as she had taken the oath, as required by the law of lian in the verse that was revealed when Hilal A first complained to him, the matter was closed until the Day of Judgment It should be recognised here that the Prophet was speaking to Hilal and telling him that he knew him to be truthful. Otherwise, from a purely legal perspective, there was no case. For unless there are witnesses to testify to adultery, the appearance of signs on a child are not sufficient to carnet in a case involving hudud, especially when the general rule in such cases is that the least modicum of doubt will suffice to put aside the penalty, y t d.

<sup>\*9</sup> Bukhari: 4747, Abu Dawud: 2254, Tirmidhi: 3179, Ibn Majah: 2597

States: Miracles

If Hilal's £ statement, "Surely the Almighty will reveal something to exonerat me and spare me from that penalty!" is taken as a declarative statement, and n' most likely that it was, then his foretelling the descent of the angel of revelation was a miracle, *karama*. If the sentence is understood as exclamatory in nature, however, then the acceptance of his plea may be understood as a miracle.

#### Corrections: Legal Before Spiritual Considerations

By means of revelation it was revealed to the Prophet that if a could with certain distinguishing traits were born to Hilal's £ wife, it would be illegitimate Obviously, in a matter of such gravity, the Prophet would never have relied on his own opinions or assumptions. When a child with exactly those traits was born to the woman, then, in spite of the certainty of his knowledge, the Prophet £ deferred to the ruling of the Shari'a. This is a very important point, that the Prophet put the Shari'a before the Haqiqa or, in this case, the certainty that the woman was guilty, and it is one on which many of our deeds and beliefs depend. Furthermore, this is actually a great mercy for us. Were it not so, there would be no order in the world. For example, the reality or Hagiga of the matter is that everything in existence is the possession of Allah Jtta, and that when we ascribe things to ourselves or to others, we are only speaking figuratively. Then, if we were to do away with this counterfeit coin of figurative language and thought, and begin to transact all of our affairs in the currency of the Haqiqa, all distinction between what is rightfully our own and what belongs to othersrights, responsibilities, and even families-would all fall away. The resulting chaos, scandal and corruption is all too predictable. So Allah, in His wisdom and mercy, has given us the Shari'a to protect us from these evils. Those who are incapable of understanding this essential wisdom behind the Shari'a often end up in heresy and worse.

# .HADITH 41

يَ عَانِشَةَ رَضِي عَلَيْهَا Jechii : cJii أَنْزَلَ بَرَائَتُهَا أَنَّ أَلَاهُ آلِهُوا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ اللْمُوالِمُ اللَّهُ اللَّهُ ال

It is related on the authority of 'A' isha & concerning the events surrounding the incident in which she was slandered: "So, my mother said to me 'Go now to Allah's Prophet!' I replied, 'I will not go to him! Nor will I

praise any other than Allah! He was the One who revealed my innocence!"
Thishadith was related by Bukharī, Nasal, āhd Tirmidhi.90

#### States: Ecstatic Pronouncements

The ecstatic pronouncements made by Sufi masters while under the influence of one spiritual state or another, whether made in prose or poetry, which when construed literally seem presumptuous or rash, are termed shatahat. Here, the statement made by 'A' isha £ was of this kind. The reason she said what she did was that she was extremely unhappy that the Prophet being only human and not possessing knowledge of all things, had himself been troubled and puzzled by the whole incident. In other words, 'A' isha's & distress was at what she believed to be the Prophet's gs uncertainty about her. When the Quranic verses concerning her innocence were revealed, she was so elated that she said what she said fas narrated in the hadith above). Finally, that the Messenger of Allah did not refute or rebuke her for what she had said is ample proof that those who let such pronouncements, shatahat, escape from their lips may certainly be excused.

# HADITH 42

عن أبي هريرة رَضِيَ اللهُ عَنْهُ فِي قوله تعالى ﴿ إِنَّكَ لاَ تَهْدِيْ مَنْ أَحْبَبُتَ ﴾ قَالَ: نَزَلَتْ  $\hat{c}$ ,  $\hat{c}$  أَنَاطَالِبٍ  $\hat{c}$  اللهُ عَلَيْهِ  $\hat{c}$ ,  $\hat{c}$   $\hat{c}$   $\hat{c}$  عَمَّهُ أَبَاطَالِبٍ  $\hat{c}$   $\hat{c}$  الاحِمهمسلم والترمذي)

It' IS related on the authority of Abu Hurara concerning the verse: "No, you surely cannot guide whomsoever you with...that the Messenger of Allah £ had been attempting to guide his uncle, Abu Talib, to accept Islam. This hadith was related by Muslim and Tirmidhi."

#### Corrections: Spiritual Administration

Many ignorant people make the mistake of believing that Suh masters have the ability to direct communication of Divine effusion, *fayd*, whenever, and to whomever, they please. That this belief is false is made evident in the hadith above for, when the Prophet was not so empowered, how is it possible that others should be! Therefore, when the matter of ensuring spiritual welfare, which is the primary

<sup>90</sup> Bukhari,4141, Muslim: 2770, Tirmidhi: 3180, Nasal: 8931

<sup>91</sup> Qur'an, 28:56

<sup>92</sup> Muslim: 25, Tirmidhi: 3188

function of a Sufi master, is outside the sphere of his direct influence, then with all the more reason the matter of promoting temporal welfare must undoubtedly be understood to be beyond the power of the Sufi master. Nowadays, so many ignorant Sufis are caught up in the presumption, and I seek refuge in Allah from the enormity of their beliefs, that the Sufi masters are in possession of all the powers of divinity. The hadith above should suffice to repudiate all such notions

## HADITH 43

عن ابن عباس رَضِيَ اللهُ عَنْهُ فِي قوله تعالى: ﴿مَا جَعَلَ اللهِ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ﴾ قَالَ: قَامَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يُصَلِّي، فَخَطَرٌ خَطْرٌ أَهُ الحديث 0ُخرجه الترمذي)

It is related on the authority of Ibn 'Abbs that he said, concerning the following verse: "Allah has not assigned to any person two hearts within his breast."" "One day, Allah's Messenges was standing in prayer when certain thoughts crossed his mind..." This hadith was related by Tirmidhi.'4

### Questions: Stray Thoughts

Some people think that it is conditional to the proper performance of prayer that no stray thoughts enter the mind of the one performing it. That this is not so should be perfectly clear from the hadith above. An intentional lapse in concentration, however, will certainly impair the value of the prayer. Still, the coming to mind of stray thoughts is something that is beyond our control. What is, however, within our control is our pursuing or ignoring these thoughts as they occur; for, if we pursue them, we may impair our prayer. That over which we exercise no control will neither enhance nor detract from our worship. There are sometimes periods in which no such stray thoughts occur, and this is the result of a certain absorption which is a praiseworthy spiritual state, but which is not something to be sought in itself. In fact, sometimes a thought-filled prayer is better than a thought-free one, for it is quite a taxing matter to ignore stray thoughts and remain concentrated on prayer. I have already explained that the rewards to be had from an act of worship are proportionate to the degree of difficulty or effort expended on performing it.

## HADITH 44

\* الله عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ بَيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَإِذَا فَغَى الله \* الله عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ بَيِّ الله عَلَيْهِمُ السَّلاَمُ بِأَجْبِحَتِهَا خُضْعَاناً لِقَوْلِهِ \* تَعَالَى الْأَمْرَ فِيُ صَمُّوانِ». (أخرجه البخاري) سِلْسِلَةٌ عَلَى صَمُّوانِ». (أخرجه البخاري)

It is related on the authority of Abu Huraira & that Allah's Prophet said, "When the Almighty gives a command in heaven, the angels fold their wings in humble deference to the word of Allah, which sounds like the noise of a chain dragged over rock." This hadith was related by Bukhari."

Questions: 77ie Eternal Manifested in the Form of the Temporal It is obvious that while the "word" of Allah is eternal, the sound (form) of 1 chain being dragged over rock is temporal. Then, in this hadith, through the comparison of the eternal "word" to the temporal "sound," confirmation is found for the matter, so often referred to by the Sufi masters, of the manifestations of the Eternal Being in the temporal universe; a phenomenon referred to in Sufi terminology as representative manifestation or tajalli-e-mithali. Now, the reality of this manifestation has nothing to do with transformation, incarnation, or the assertion that Allah yp is all, because every one of those notions is false, according to reason and revelation alike. Rather, what we have here is something which, with respect to certain of its attributes, bears a resemblance to the Eternal; a resemblance through which something created acts in such a way as to shed light on the attributes of the Eternal. In the light of this commentary, it should not be difficult to interpret the meaning of the following hadith, or of others like it: Said the Prophet & "I saw my Lord in the best possible form." Finally, that there is nothing improper in the use of similes to describe Allah will be evident to anyone who has read the Our an.

# HADITH 45

عن ابن مسعود رَضِيَ اللهُ عَنهُ قال: قال رسول الله صَلَّى اللهُ عَلَيْهُ وَسُلَّمَ: اإِذَا نَكُلُمُ الله تَعَالى بِالوَحْيِ سَمِعَ اهل النَّسَاءِ صَلْصَّلَةً كَجَرِّ السَّلسِلهِ تَعْلَى الصَّفَا مِصَعَّمُوْنَ. الحديث (^1-4 Gjbjd مـ4-4)

<sup>93</sup> Quran, 33 4 :

<sup>94</sup> Tirmidhi: 3199

<sup>«</sup> Bukhari: 4701, Tirmidhi: 3223, Ibn Majah: 194

It is related on the authority of Ibn Mas ud & that the Messenger of Allah £ said, "When Allah reveals His Word the heavenly hosts first hear a clanking like the sound of a chain being dragged over rock, and then they lose their senses...This hadith was related by Abu Dawud.'6

## States: Ecstasy and Effacement

It sometimes happens, when there has been a particularly forceful descent of spiritual meanings on the heart, that the Sufi will lose consciousness. This is a part of the states known as *ghaybah* and *mahw* discussed in the commentary on hadith [31] above. That this is not merely an excess invented by Sufis in the name of Islam is lucidly attested to ("... and then they lose their senses...") in this hadith.

# HADITH 46

\* لِ أَنْسَ رَضِيَ 1 (4ُ مَهُ \* ُ أَسَالَ أَنَّ عَلَى النَّبِيُّ صَلَّى ` أَ 1 َ لَهِ عَلَى النَّبِيُّ صَلَّى مُبِينًا ﴾ وَفِيهِ: فَالْفَتْحُ الْمُبِينُ هُوَ فَتْحُ ۚ الْاَلْتِيُّ صَلَّى الْحَرِد حَالسُيخان وإوازمذي)

It is related on the authority of 'Anas that the verse: "Surely, We have given you a manifest victory," was revealed to Allah's Prophet and that surely the "manifest victory" referred to in the verse was the victory of Hudaybiya. This hadith, was related by Bukhari, Muslim and Tirmidhi."

### Teachings: Uneasiness Over Contraction

The events which took place at Hudaybiya are well known." To all outward appearances, the Muslims were forced into signing a non-aggression pact with the disbelievers there. However, in view of Anass commentary, it is clear that the Almighty referred to the truce of Hudaybiya for the reason that it included several subtle considerations. In fact, events later proved that Hudaybiya was the first step in the liberation of Makka, a manifest victory if there ever was one. In all this we have a glimpse at the foundation of the teaching by Sufi masters that

although the state of contraction, or qabd, seems outwardly to be an indication of dedine, it is in reality a praiseworthy state, like expansion, bast, and one from which the experienced Sufi may derive great benefit. Indeed, the first step on the way to bast is qabd.

Mawlana Rumi wrote:

When qabd comes it'll be, O wayfarer,
For your benefit, so be not dismayed.
When qabd comes, see in it the best.
Stay diligent, and keep your composure.

## HADITH 47

عن ابن عباس َ ضِيَ ﴿ مُنَّ مُ مُنَّ مُ مِنَالِهِ مَالِهُ مَالِنَّا اللَّهُ عَدِمَ اللَّهُ عَلَيْهُ اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِّهُ اللِّهُ اللَّهُ اللِّ

It is related on the authority of Ibn Abbas that he said, concerning the verse; "Know that Allah reserves the earth after it was dead,"00 that: "Allah softens the hearts after they have grown hard, and makes them humble and repentant. He it is Who brings inert hearts to life with knowledge and with wisdom. Nonetheless, that the earth is revived by the rain is a phenomenon easily perceived through observation." This hadith was related by Razin. "01

#### Summary

In the verse preceding the verse mentioned in this hadith, the believers are urged to create within their hearts a sense of submission to the will of the Almighty. This is followed by the verse concerning the revival of the earth. There are two possible explanations for this sequence. The first is that the revival of the earth, as a universally recognised phenomenon, is mentioned here as an example of how the heart may also come back to life. The second is that the heart is represented there figuratively by the earth, as Ibn 'Abbas opined the hadith, so that the verse is essentially a metaphor.

<sup>96</sup> Abu Dawud 4378. Al-Mundhiri said. Bukhari. Tirmidhi and Ibn Majah have also reported a similar hadith from Iknmah, the freedman of Ibn Abbas from Abu Hurairah i

<sup>97</sup> Quran. 481 :

<sup>98</sup> Bukhaři 4172. 4834, Muslim: 1786. Tirmidhi: 3262

<sup>99</sup> In brief, Hudaybiya was the site of a treaty between the Muslims and the idolators of Makka For details see the commentaries on verse 48 1 vtd.

<sup>•00</sup> Qur'an, 57.17

<sup>101</sup> Ad-Durr al-Manthur, 6:254

Sayings: The Heart is Allah's Wide Earth

Certain Sufi masters have referred to the heart as "Allah s wide" hadith may simply have been the source of this saying.

earth", Oi This

Miscellaneous: Esoteric Commentary on the Qur'an

In the works and discourses of the Sufi masters one may find any number of Quranic verses and hadiths interpreted in rather unconventional ways. Ibis has always been a cause of much consternation among rigid formalists. This hadith, however, clearly indicates that there is nothing wrong with this kind of Sufi commentary. In the first volume of my commentary, *The Key to the Mathnawi*, 1 have discussed this subject at length. 101 101

text: 'Cleanse My House,' you two, is/ the explanation of such purity: it (the purified heart)/ is a treasure

of (divine) light, though its form is of this earth." Now, the Odranic text quoted in the couplet is from the

103 In the story of the Khalifa's Seeing Layla, Mawlana Rumi wrote the following verses The Our amo

second chapter of the Qur'an, (2:125), and is in the form of a command directed to the Prophet Ibrahim and his son, Isma il 'concerning the purification of the Ka'bah, Mawlana Thanawi, in his Urdu com mentary on the Mathnawi wrote that the verse also contains reference to the purification of the heart, but that that reference is indirect, and indicated rather than designated. Mawlana Thanawi then writes You should know that this kind of esoteric commentary is something which is found throughout the works of the Sufi masters. Regarding this, however, there are two major misconceptions. The first is the belief that the only true interpretation of the Qur'in is the Sufi interpretation, and that whatever the other scholars luve written is wrong. Undoubtedly, this belief is entirely erroneous, and a sure sign of deviation The second misconception results in people reviling the Sufis and accusing them of having tampered with the Qur'an It is essential, therefore, to study the matter more closely. To begin with, the proper commentary of the Qur'An is the commentary written for it by conventional, orthodox Qur'anic scholars or mufassirin-However, it sometimes happens that the intended meaning of the Qur'an will bring to mind another, similar meaning. If, for example, Zayd and Amr each bear a likeness to one another, then one might automatically think of Amr when speaking of Zayd. So, as a result of this sort of mental association, the intended meaning of the Our'an may call to mind a similar meaning, subject in the same way to the same tilings as the intended meaning Therefore, it is decidedly not the intention of the Sufi masters to impose their own interpretations on the texts of the Qur 'An or the Hadiths, but rather merely to draw parallels and illustrative instances wherever possible. For example, from the above quoted Qur anic text." cleanse My House." the mind easily passes on to that part of the human body, the heart, which resembles the Karbah through its being the place of descent for spiritual meanings and light. Then, the inference may be drawn that just as the command has been given to cleanse the Ka bah. so that it becomes a finer receptacle for heavenly manifestations, so also the command is given to cleanse the heart. Now. this sort of lore is known as contemplative knowledge or ilm al-i tibar; and it is this which is mentioned in the Qur'An itself: "Therefore, contemplate, O you who are possessed of vision!" (59:2) Indeed, the very same process is used by the

formalist scholars of law in their interpretations of the Shari a. See, Ashraf 'Ali Thanawi, fatidi-Mathnawi

fAeoIwuid, India Matba e-Ashrafi, nd.) vol. 1, pp.90-91

## HADITH 48

عن أبي هريرة رَضِي أُ 1 [4-4] JKi ajy j Ec فَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ3َا َ بِهُ خَصَاصَةٌ اللهِ اللهِ اللهِ اللهُ اللهُ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَوْنُهُ وَقُونُهُ وَقُونُهُ وَقُرُهُ وَاللهُ عَلَى اللهُ اللهُل

It is related on the authority of Abu Huraira & concerning the verse:

"--- and who prefer others over themselves, even though poverty be their
lot," that "A man from the Ansar, fiad a guest for the night but no food
to offer him, except for a few morsels he had put aside for his children.

The man said to his wife, 'Put the children to sleep, put out the light, then
serve our guest whatever we have.' Then the verse was revealed." This
hadith was related by Tirmidhi. 105

#### Practices: Kcin-disclosure of Good Deeds

Ithas always been the practice of Sufi masters to do their utmost to conceal the good that they do. This hadith is clear in its confirmation of such a practice.

#### Character: Altruism

This hadith also substantiates the selflessness, or preference for the welfare of others which is characteristic of the Sufis in general.

## HAD1TH 49

عن ابن عباس رَضِيَ اللهُ عَنْهُ فِي قوله تعالى: ﴿وَلاَ سُوَاعاً وَلاَ يَغُوْثَ وَيَمُوْنَ وَيَمُولَ وَنَمْراً﴾ قال: وَكُلُّهَا أَشْمَاءُ رِجَالٍ صَالِحِيْنَ مِنْ قَوْمٍ نُوْحٍ عَلَيْهِ السَّلاَمُ، فَلَمَا هَلَكُواْ الْوَحَى النَّبْظَانُ إِلَى قَوْمِهِمْ أَنْ انْصِبُوا إِلى تَجَالِسِهِمْ الَّيْيُ كَانُوا يَجْلِسُونَ فِيْهَا أَنْصَابًا وَسَمُّوْمًا بِأَسْرَاهِمْ، فَقَعَلُو الْمَالِمُ وَمَهِمْ أَنْ انْصِبُوا إِلَى تَجَالِسِهِمْ الَّيْيُ كَانُوا يَجْلِسُونَ فَيْهَا أَنْصَابًا وَسَمُّومًا بِأَسْرَاهِمْ، فَقَعَلُو اللهُ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللللهُ اللّهُ الللّهُ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ

It is related on the authority of Ibn 'Abbas concerning the verse: and do not leave Wadd, nor Suwa', Yaghuth, Ya' uq, nor Nasr," that: "All of these are the names of pious men from the nation of the Prophet Nuh

<sup>102</sup> E.g., Qur'an, 29:56 and 39:10. "Trans. "O My servants who believe, surely My earth is vast. So, Me alone you must worship." and "Say (on My behalf) "O My servants who believe, fear your Lord-Those who do good deeds in this world will have a good return, and the earth of Allah is wide Certainly those who observe patience will be given their reward in full without measure."

M Qur'an, 5919

<sup>105</sup> Tumidhi, 3304

<3. When (hex died, Satan prompted their followers to erect statues of them in the places where they used to rest, and to name them with their names So, the people did as Satan bid them, but they never worshipped the statues. Still, when those people passed away and knowledge of true religion had been forgotten, people began worshipping the statues." This hadith was related by Bukhari."

#### Corrections: The Prohibition Concerning Pictures

It is the practice of some Sufis nowadays to keep pictures of their masters. This hadith shows clearly how this practice can be, and has actually been, corrupted into great evil 'According to the Shari a, pictures are not to be shown respect.'''

However, as those Sufis who keep pictures of their masters also treat those pictures with great respect, they are clearly acting in defiance of the Shari'a.

# HADITH 50

It is related on the authority of Abu Hūraira that the Messenger of Allah 4a said, "Whenever a servant commits an act of wrongdoing, a black spot appears on his/her heart; and when he/she desists, and asks forgiveness, and repents, his/her heart will become clear. But, if instead [of remaining committed to repentance] he/she again commits the same wrongs, more and more black marks will accumulate until they overshadow his/her heart. This is the rust which the Almighty speaks of in the Qur'an." This hadith was related by Tirmidhi. Or

Miscellaneous: The Heart in Light and Darkness

In the writings of many Sufi masters, the heart is spoken of as being either "illu-

mined through worship and devotion, or "darkened" through wrongdoing and neglect. In this hadith, the same things are mentioned I his light or darknt ss then, does register on the heart—as a result of one's own deeds But not in any perceptible way.

### HADITH 51

If is related on the authority of Ibn Abbas £ concerning the verse. "Surely, you shall traverse, stage after stage," "0 that, "This means, state after state. And the person to whom this was addressed was your Prophet This hadith was related by Bukhari."

### Questions; A Sufi Can Always Make More Progress

In the writings and discourses of the Sufi masters it is often noted that there is no end to the progress that might be made by a Sufi. The words of this hadith, when applied generally, are certainly consistent with this observation. The phrase, "stage after stage" refers neither to only two stages, nor to any other definite number of stages, but is rather intended to denote an unending succession of stages. This is what is referred to in the works of the Sufi masters.

# HADITH 52

﴿ أَبِي ذَرِّ َ َ زَنِ ﴿ الْهُ عَمُّاتُ عَلَى اللهُ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ عَجْبُتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ ثُمَّ يَفْرَحُ، عَجِبْتُ لِمَنْ أَيْقَنَ بِالنَّارِكِيْنَ الكَانَتْ عِبَرًا كُلَّهَا، عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ ثُمَّ يَفْرَحُ، عَجِبْتُ لِمَنْ أَيْقَنَ بِالنَّارِكِيْنَ يَضْحَكُ ؟ عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبُهَا بِأَهْلِهَا ثُمْ يُظْتَّمُونَ إِلَيْهَا، عَجِبْتَ لِمَنْ أَبُقُنْ بِالْقَدْرِ ثُمَّ يَنْصِب، غَنْجِبْت لِمَن اللهُ إِلْنَاحِسانِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ

It is related on the authority of Abu Diar that he said to Allah's Prophes "0 Messenger of Allah! What were the scrolls of Ibrahim and Musa?" The Prophet replied, "They were admonition entirely. I am amazed at people who, although certain of death, persist nonetheless

<sup>106</sup> Bukhari: 4940

<sup>107</sup> Mawlāna Thānawi s own fatwa or legal verdict on the subject of photographs was that they are allowed only when they are a necessity, as in a passport, or identity card, etc. The traditional fiqh ruling on pictures of living beings in general is that they are permitted, but must not be displayed in places that command respect. Thus, they had no objection to pictures on rugs, for example, since these are used on the floor and under people's feet-Trans

<sup>108</sup> Qur an, 83:4

<sup>109</sup> Tirmidhi.- 3334, Ibn Majah, 4244

no Qur'an, 84:19

Hi Bukhari: 4940

in making merry And 1 am amazed at those who, although convinced i the existence of the Fire, persist nonetheless in laughter 1 am amazed ai those who, although acquainted with the way fortunes may change at moment's notice in this world, persist nonetheless in their complacency 1 am amazed at those who, although convinced that their daily bread n predestined, persist nonetheless in striving to earn more and more. Andi am amazed at those who, although they believe in a final reckoning, per sist nonetheless in making no effort to do good deeds." This hadith was related by Razin."\*

### Teachings: Contemplation

The sort of contemplation known as muragabah that is taught and practised by Sufis is essentially thoughtful consideration. Experience has shown that before one can become adept at muragabah one must practise it diligently for a certain period of time each day. The principles on which this practice is based are to be found in this hadith, for the matter of associating peoples' ways with their beliefs is one that requires a certain amount of reflection which is, in fact, at the heart of the practice of muragabah.

### hadith 53

عن ابن عمر رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً مِنْ أَصْحَاب رَسُوْل الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُرُوا لُئِلَةَ الْقَدْرِ فِيْ الْمَنَامِ فِي السَّبْعِ الْأَوَاخِرِ فَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ﴿ أَرى رُؤيْاكُمْ قَدْ تُوَاطَنَتْ لِهِ '4^) الْأَوَاخِرِ، فَمَنْ\$St مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ». (أخرجه الثلاثة ( 1 الحجى)

It is related on the authority of Ibn 'Umar & that a number of the Companions were shown in their dreams that the "Night of Power" 113 one of the last seven nights in the month of Ramadan. When they told the Messenger of Allah a what they had dreamt, he replied, "I see that your dreams are in agreement on the last seven nights. Then, whoever seeks it, let them seek it on the last seven nights." This hadith was related by Bukhari, Muslim, Malik, and Tirmidhi."4

Ouestions The Reliability of Concurrent Visions vyhile it is the firm belief of the Sufi masters that spiritual vision, kashf, is un,i>r pt able as legal evidence, they are agreed on the reliability of concurrent visions in regard to extralegal matters This hadith is clearly indicative of this point of view

### HADITH 54

· ابن عباس وضي الله عنه قال: قال ل الله عنه والله عنه قال: قال الله عنه ال البخاري تعلقاً)

It is related on the authority of Ibn Abbas that Allah's Messenger A said, "Satan will perch himself on a persons heart. Then, if the person mentions the name of Allah j | #», Satan will slink away. But if the person is negligent (in remembering Allah). Satan will begin whispering to that person" This hadith was related by Bukhari."7

Teachings: Silencing the Whisperings of Satan through Remembrance It should be abundantly clear from this hadith that dhikr is an effective remedy for the whisperings or waswasa that often cause concern and worry and that could, therefore, lead to frustration and even to ones abandoning one's spiritual disciplines. Therefore, it is clearly important that one fortify oneself with dhikr rather than suffer as a result of woswasa regardless of its variety, including evil but resistible whisperings, neutral but resistible whisperings, and irresistible whisperings. Now, while there is no danger of wrongdoing resulting from the "neutral" variety of whisperings, it is still to be feared for its debilitating effect on the heart, which might eventually lead to wrongdoing. While it is true that the irresistible varieties of waswasa are not immediately harmful, they are, nonetheless, quite often the cause of much concern and worry and could, therefore, lead to frustration and even to one's abandoning one's spiritual disciplines. Therefore, it is clearly important that one fortify oneself with dhikr rather than suffer as a result of waswasa.

# HADITH 55

أبي سعين أم 1 (لمُعَنْهُ Jis :إعْتَكَفَ5 سُوْلُ (4 صَلَّحَ 4 ُ 4 يُج وَسَلَّمَ 3 الْمَسْجِدِ،

<sup>112</sup> Ail-Durr al-Manthur, 6:571

Bukhari. 2015, Muslim: 1165. Muwatta': 616. Tirnudhi has not recorded this hadith of |h &, but a similar report from A isha 4, but has alluded to this report in his comment On tk: " issue thasrp is also a hadith by Ibn Umar i

<sup>»5</sup> Bukhari. As a chapter-heading on Sura an-Nas in the Book of Our anic Interpretation.

. a.'.dk> jijiJt jjj-fk 1' . وَأَلَّنَ عَلَامَ مِنَاجِي رَوَّهُ . يُوْدِيَنَ o-vi) بعضكم ٢٠٠١ (A\*5i\J Ua\*: مُشكَم السَّاهِ (A\*5i\J Ua\*: مُشكَم السَّامِ السَّامِ السَّامِ السَّامِ السَّامِ

It is related on the authority of Abu Sa id that while the Prophet & was sequestered in the mosque, he heard others noisily reciting the Our'an' Opening the curtain from hts makeshift compartment, he said, "Listen! Each one of you is conversing with his Lord. So, do not disturb each other, and do not raise vour voices one above the other while reciting the Quran or in prayer." This was related by Abu Dawud."6

#### Teachings: Contingencies in Permission for Audible Dhikr

In this hadith, the reason given for the prohibition on reciting aloud was the mat ter of causing inconvenience to others. From this we may derive the following two conclusions. First, that the Shari<sup>1</sup> a permits the practice of making remembrance aloud, dhikr-e-jati. Secondly, permission for such dhikr may be given only when others will not be disturbed by it. This is the middle way between the two positions on either extreme. One group insists that audible dhikr is contrary to the Sunna, and that those who practise it become so enchanted by it that they begin to give it more importance than prayer. The point to remember here is that what is of importance is dhikr itself, and not any particular kind of dhikr. Audible dhikr is not in itself an act of worship, though it does have its advantages. Its effect on the heart, for example, is greater; it is effective in nullifying unwanted thoughts, and so forth. However, should it become a nuisance to other people, then the spiritual drawback of causing discomfort to another will far outweigh the advantages of making dhikr aloud. Therefore, at such times, the dhikr should be inaudible. Finally, as to the question of whether audible or inaudible dhikr is better, the answer that comes to us from other hadiths is that inaudible dhikr is superior.

## HADITH 56

اللَّكَةَ كُنْتُ أُسْقِطْتُهَا. (C-diZ I\_Uj وأبو داؤ د C-diZ I\_Uj It is related on the authority of Aisha >, that a man once woke during the night and began to recite the Qur'an aloud So, in the morning. Allah's Prophet A said, May Allah bless so and so I ast night he reminded me ot a number of verses that had slipped my mind " This hadith was related by Bukhari, Muslim, and Abu Dawud."

### Questions A Novice ns the Means fora Master's Development

Vie may learn from this hadith that a spiritual master will sometimes become the recipient of divine effusion, fayd, through a less developed intermediary. There should be no difficulty in our understanding this matter when it takes place without the intermediary's having intended it, as was the case in the hadith quoted here. Obviously, the source of all fayd is the Almighty Himself, and the novice is only an intermediary. In this case, the one receiving fayd is actually (under normal conditions) the means by which fayd passes on to the novice; and it is clear that whenever a follower is benefited by a guide, the reward for the ben efitwill go to the guide by means of the follower. Similarly, even when this takes place as a result of the novice's own intentions, there should still be no reason to suspect that the novice is more accomplished than the master. There are many hadiths in which there is record of the Prophet benefiting from the advice of his Companions, spite of that, the question of who among them was the most excellent, the closest to Allah, etc. has never arisen. Someone's becoming an intermediary in some particular matter is certainly in no way prejudicial to established virtue and excellence. Of course, when we are speaking of other than the Prophet there is nothing to prevent us from allowing that a disciple might, in certain areas, actually be more accomplished than his/her master. Finally, since it is possible to receive fayd through an intermediary, it is clear that even a master may benefit from the company of the righteous. Indeed, it often happens that a master will benefit from a disciple.

# HADITH 57

-XL لَمَنْكُونَ رَضِيَ \* تُعَنْهُ اللهِ Jli JIS 4)1 وَسُولُ الْهِــِـرَ "َالْمَاكُمُ 1 أَوْلَا وَ وَسَلَّمَ: "الْزُوْ\* جَ الْقُرْآنَ» فَقُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ فَقَالَ: «إِنَّ أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِهَا نَقَرُ أَرْءُ عَلَيْهِ وَفِيْهِ مَ مَنْ MII النسائي) مَا إِنَانِي ( دِ-برج) الخمسة إلا النسائي)

'itsrelated on the authority of 'Abdullah ibn Mas ud & that 'the Prophet

<sup>&</sup>quot;7 Bukhari 5037, Muslim: 788, Abu Dawud: 131

# said to him, "Recite the Qur an tor me." When Abdullah >, mp | 1P(1)
"What? You want me to read what was revealed to you?" the Messenger of
Allah jk said. "It's iust that 1 love to hear it from someone else...Further
on, in the same narration, Ibn Mas ud reports that as he was reciting
for the Prophet A., his eyes suddenly filled with tears." This hadith was
related by Bukhari, Muslim, Abu Dawud, and Tirmidhi.""

#### Questions. The Special Properties of Audition

It is human nature that people often derive more pleasure from listening to some thing recited to them than from reading or reciting the same thing themselves. For this reason, audition or sumo is sometimes prescribed for a disciple who needs to have a particular state intensified, or to have his/her desire or shrwq renewed, or to attain a certain spiritual composure. The fact that certain types of sama are prohibited is another matter.

#### States: Ardour

One's being overcome by a peculiar but praiseworthy spiritual state is called ardour or wajd. The last sentence in this hadith is clearly indicative of wajd, and may be cited as a precedent from the Sunna for this state."

# HADITH 58

عن أسماءَ رضي الله تعالى عنها قالت: مَا كَانَ أَحَدٌ مِنَ السَّلَفِ يُغْشَى عَلَيْهِ، وَلا يَضْعَقُ عِنْدَ تِلاوَةِ الْقُرْآنِ، وَإِنَّمَا كَانُوا يَبْكُوْنَ وَيَقْشَعِرُّوْنَ ثُمَّ تَلِيْنُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللهِ. (أخرجه رزين)

It is related on the authority of Asma £ that," "Among the first Muslims no one ever fainted or cried out in ecstasy when the Qur an was being recited. The most that would happen was that people would cry or shiver until their skin and their hearts would soften to the remembrance of Allah." This hadith was related by Razin. 110

### Questions: The Ardour of the Masters

The meaning of wajd was given in the commentary on the previous hadith Here 118

in this hadith, the kind of wajd being described is the wajd of the spiritually adept. It is this kind of wajd which is described in the Qur an lhe fainting and shouting that most people associate with wajd is wajd of a middling degree of is known to have occurred very infrequently among the first Muslims In a hadith related by Imam Tirmidhi, for example, there is mention of an incident in which AbuHuraira

### HADITH 59

عن ﴿ عَنْ ضِي ﴿ مُ الْفُرْآنُ عَلَى مِنْ مَا مُولُهُ وَاللَّهُ وَالَّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَاللَّالِمُواللَّذُالِكُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّا لَالَّالِمُ اللَّا لَاللَّا لَا اللَّهُ وَاللَّهُ وَاللَّمُ اللَّالَّمُ الل

It is related on the authority of Abu Huraira & that Allah's Messenger A said, "If any one of you rises at night to pray, and then finds himself slur ring the words of the Qur'an, and incapable of comprehending what he is reading, then let him lie down and go back to sleep." This hadith was related by Abu Dawud and Muslim.<sup>111</sup>

### Teachings: The Prohibition of Excess in Spiritual Disciplines

Some people go to such extremes in their disciplines, like denying themselves food and drink, and sleep, and so on, that they never give a thought to the possibility that what they are doing may be harmful in some way. Surely, there is a lesson for these people in this hadith. Two points should be kept in mind here. The first is that more often than not the result of such excesses will be to impair one's health and no more, so that one becomes incapable of performing even the prescribed acts of worship. The second is that when one is so tired as to be incapable of reciting the words properly, there is no way that the full benefits of recitation will be forthcoming; and when that is the case, one's staying awake will have been in vain.

# .hadith 60

عن عبد الرحمن بن عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتْ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ بَمُولُهُ:

<sup>118</sup> Bukhari: 4582, Muslim, 800, Abu Dawud 3668, Tirmidhi, 3024, Ibn Mijah: 4194

<sup>119</sup> See hadith [93], rm.

<sup>120</sup> Ibn Sa d, at-Tabaqdt al-Kubrd 8:188

<sup>111</sup> d-Qur an, 39:23

Muslim: 7871 AbQ Dawud-. 1311, Ibn Majah: 1372

\* \* \* jr اللَّهَل عليه و ١٠٠ نامول أنه ه \* j\* ra S'\* نامول أنه اللَّه الله الله عليه إلى الله عليه إلى الله الم

(<\$jl»«jl

It is related on the authority of Abd al Rahman ibn Abd al-Qarl that he heard Umar i, say: "I heard the Messenger of Allah say, Whenever one of you sleeps through his/her nightly devotions, or through a part of them, then, if you perform them anytime between dawn and afternoon prayer, you will receive the same reward as you would for performing them at night." This hadith was related by Malik, Muslim, Abū Dawūd, Tirmidhi, and Nasal?\*

### Teachings: Making Up Missed Devotions

The real message in this hadith is that one should never miss ones daily (or nightly) devotions, even though they are categorised as superogeratory. If, however, they cannot be performed at the regular time, then they may be performed later. But to miss them entirely is to miss great blessings. As it is said: Those who have no devotions, will have no experiences."

# HADITH 61

عن الحارثِ بْنِ سُوَيْدِ قال: حَدَّثْنَا عَبْدُ اللهِ بْنُ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ﴿ صَلَّهُ اللهُ عَنْهُ اللهُ إِنْ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ وَالْ: ﴿ مَا أَفُرَحُ بِتَوْبَةِ ﴿ وَاللّهُ اللّهُ إِلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

It is related on the authority of Harith ibn Suwayd & that he heard Allah's Prophet say, "Allah's elation at the repentance of His believing servant is greater even than the happiness of that person who spends the night in the desert and awakes in the morning to discover that his camel has wandered off with all of his provisions, and who finally, after much trepidation and anxiety, gives up

hope and lies down to die... only to awaken to the sight of the camel and

provisions, exclaiming 'O Allah! You are my slave, and I Im your Master'
thus erring in his excitementlhis hadith was related by I imudhi

#### States Ecstatic Pronouncements

It sometimes happens, when a Sufi is overcome by the intensity of one spiritual state or another, that he or she will utter, in ecstasy, words whose meaning will be difficult, if not impossible, to reconcile with the Shari a and its teachings From this hadith, both the validity and the irreproachability of this type of ecstasy may be ascertained for, after quoting what the man said, the Prophet A excused the man swords rather than condemn them.

### HADITH 62

عن ابن عمر رَضِيَ اللهُ عَنْهُ قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ارَأَيْتُ المُرَّأُ \* - 3. يَانِهُ الرَّالُسِ خَرَجَتْ مِنَ \* رَبِّيْ حَتَى \* اَلِمَهُوْمَةُوَهِمِيَّ الْمُعَدَّرُ وَهِمِيَّ الْم الَّ الْوَهِهَا/لَهُ الْهُ اللهِ الْهُمَا اللهِ ال

It is related on the authority of Ibn 'Umar that Allah's Prophet said, "In a dream I saw a black woman with dishevelled hair depart Madina and travel to luhfah. My interpretation of this dream is that Madina's notoriously unhealthy climate has relocated to Hujfah." 125 (Commentary for this and the next hadith follows the translation of hadith [63]).

# HADITH 63

It IS related on the authority of Umm all alla that she said, "When the Muslims migrated to Madina it fell to our lot to share our home with

ut Bukhari: 6308 Muslim: 2744. Tirmidhi: 2497. The last portion of this hadith, O Allah! You are my

US Bokhan, 7038,7039,7040. Tirmidhi; 229, Ibn Maiah; 3924

until, after

ion c

#### Questions Hie World of Manifest Meaning

In the hadith above, and in the one which preceded it, the truth of the work of manifest meaning, *alam al-mithal*, where spiritual and other meanings ar made manifest in a variety of forms, is further confirmed.

# HADITH 64

It is related on the authority of Anas that Allah's Prophet said, "No one should ever wish to die just because hardship has befallen him. This hadith was related by Muslim, Bukhari, Abu Dawud, Tirmidhi and Nasa<sup>5</sup>i."

#### Questions: Wishing to Die

In the writings and discourses of many Sufi masters the wish to die is often expressed. This, apparently, is done in contradiction to the explicit directive of the Shari a. The qualifying condition, "... just because hardship has befallen him," in this hadith should suffice to clarify any doubts on the matter. In other words, the prohibition against wishing to die is qualified by the aforementioned condition. Then, whenever the condition is satisfied, the prohibition will be applicable. If the condition is not satisfied, however, the prohibition will be void, unless there is another legitimate reason for it not to be so. The wish expressed by the Sufi masters is nothing more than the result of their true desire to meet Allah jfcv, and is therefore in no w-ay contrary to the Shari a. Rather this (wish of the masters) is more precisely a spiritual state that is itself the result of bast or spiritual expansion.

MuwMnd Ashraf All Ihdnawl

### HADITH 65

It IS related on the authority of Usamah ibn Zayd & that Allah's Messen ger A said, "Whoever is done a favour, and then says to the one who did the favour, 'May Allah gift you with a good reward,' will certainly have done his/her utmost to praise that person" This hadith was related by Timidhi."\*

#### Teachings an <f Practices: Supplications for the Bearer of Gifts

It is the custom of the Sufi masters to show their appreciation to those who serve them, or present them with gifts, by evincing their pleasure and, at the same time, by making dud for the person who favoured them. In this, aside from the obvious blessings, moral virtue, and adherence to the Sunna, there is also the matter of gratitude to the one performing the favour, itself an act of worship. The lack of appreciation and the haughtiness evinced by some so-called masters is therefore most uncharacteristic, unworthy and, in some respects, a sure sign of ingratitude Io the Almighty.

# HADITH 66

It is related on the authority of Abu SaTd & that when Allah's Prophet £ was asked who was the best of people, he replied, "A believer, a doer of jihad with his/her life and wealth in the way of Allah." Abu SaTd & also related that when the Messenger was asked who was the next best, he replied, "A person who dwells in a canyon among canyons, who fears Allah, and who spares other people his/her own evil." This hadith was related by Muslim, Bukhari, Abu Dawud, Tirmidhi and Nasa'i."

<sup>126</sup> Bukhari: 7018

<sup>127</sup> Bukhari. 5671, Muslim: 2680, Abu Dawud: 3018, 1 irmidhi: 971, Nasa i: 1821, Ibn Majah - 4265

<sup>18</sup> Tirmidhi: 203

<sup>119</sup> Bukhari: 2786, Muslim: 1888, Abu Dawud: 2485, Tirmidhi: 160, Nasa'i: 3107, Ibn Maiah: 3978

#### Practices: Retreat

It has been the practice of most Sufis to avoid as much as possible the comp of others, and to live their lives in relative seclusion. That this is permitted by the Shari a and, within certain limits, even considered praiseworthy may be aster tained from the hadith related here. By analogy it may be assumed that permis sion to live in seclusion may also be given to one who is not spared from the evil of people in general. Furthermore, the hadith suggests that a life of intercourse and association is better for the person from whom people can be expected to benefit. Indeed, it was for this reason that the doer of jihad was said to be better than the person in retreat. In summary, then, it may be said that the person who can be of benefit to Muslims in general should remain in their society, while one who will not be of any special benefit to them, but who is likely to suffer because of them, or cause them to suffer, may live in isolation.

# HADITH 67

آل اللهِ عَلَى اللهِ أَذْخُلَ الْجَنَّةَ ، للهِ : وْإِنْصُدُ مِنْ مِينَ مِنْ اللهِ عَلَيْهِ الْهُوَ الْمُؤَلِّةِ اللهِ الْمُاللَّةِ إِنَّا إِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَحْمُولًا قَدْ أَصَابَهُ سَهُمٌ حَيْثُ أَشَارَ، فَقَالَ النَّبِيُّ اللهُ اللهُ عَلَيْهِ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهَ اللهُ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهِ الللهُ عَلَيْهِ الللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ الللهُ عَلَيْهِ اللهُ عَلَيْهِ عَلَيْ رُوَّ النَّبِيِّ ٨ \* اللهِ مَا لَيْ اللهِ مَا لَهُ مَا اللهِ اللهُ اللهِ اللهُ اللهِ المِلْمُلِي اللهِ اللهِ اللهِ المِلْمُلْ

It is related on the authority of Shaddad ibn al-Had that one of the bedouins went to Allah's Prophet igs and proclaimed his faith in him. The narrator of this hadith then went on to detail how when the bedouin was apportioned a share of the spoils of war, he went to the Prophet and said, "It was not for this that I have followed you! Rather, I have followed you to be pierced here [pointing to his neck] by an arrow so that I die and then go straight to the Eternal Garden!" In reply, the Messenger of Allah said, "If you have spoken the truth, Allah will verify it." After a short passage of time, the Muslims again took up arms against their enemies Then the man was brought before the Prophest borne by his comrades at arms, and pierced through by an arrow in exactly the place he had pointed to earlier. When he saw him, the Prophet sked, "Is this the same man?" The people gathered there said, "Yes." Then Allah's Prophet

> declared, He spoke the truth, and Allah has verified it then he A directed that the man be buried in his own (the Prophet's) cloak Ihis hadith was related by Nasa'i.1'0

#### States Miracles

any

As the circumstances of this Companion's martyrdom were to a great extent miraculous, the hadith may be cited as a genuine instance of a miracle.

#### Customs: Keepsakes

The burial of the Companion in the Prophet's cfk cloak may be considered as the precedent for all such customs retained by the Sufis; their possessing keepsakes and mementos of their masters for the sake of blessings, both during his lifetime and after.

### hadith 68

عَنْ إِنْنِ عُمَرَ صَيِي ۗ \* كُلُّوكُ اللَّهُ الْمُكَالِكُ إِنْ اللَّهِ عَلَى اللَّهُ عِلْمَ اللَّهُ الإَلَاقَ ُ « أَنَّ أَوْااً أَوْااً أَوْااً Altl وَحَاجَةِ مَنْ أَوْ اللَّهِ مِنْ اللَّهِ اللَّهُ مَا اللَّهُ اللَّهُ الأ (aifiiil Ai-J-l)

It is related on the authority of 'Abdullah ibn 'Umar that Alah's Prophet 4 stood up on the day of the battle of Badr and said, "Today 'Uthman is away on Allah's business, and on His Prophet's business. So, I will pledge for him myself!" This hadith was related by Abu Dawud.""

#### Customs: Spiritual Pledges for those not Present

The custom of accepting requests for bay ah from those who, for one reason or another, are unable to present themselves before a master is one that is quite widespread among Sufis. Concerning the legality of bay ah in absentia, the hadith above is unambiguous for 'Uthman we clearly not present. Since, however, he wished to be present, the Prophet took his pledge anyway. Obviously, the bfl/oh described in the hadith was the bay ah of jihad. There is, nonetheless, no reason to suppose that there are any procedural differences between the different kinds of ba/ah. Finally, the reason for 'Uthman's absence was the illness of his wife, the daughter of the Prophet

ijo Naša'i: 1955

1)1 Abii Dawud: 2726

### HAD1TH 69

عن عَبْدِ اللهِ بْنِ عَمْرِو ِ j [1/5^6] أَعَنْهُ َ Jiš : Jii < ثَقْلِ النَّبِيِّ صَلَّى 1/4 <َهِ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ِ لَهُ اللهِ اللهِ عَنْ اللهِ اللهُ اللهُ اللهِ اللَّهِ اللهِ اللهِ اللهِ اللهِ

It is related on the authority of "Abdullah ibn 'Amouthat, "Ihere was a man in charge of the Prophet is baggage whose name was Kirkirah. When he died, the Prophet idd, 'He has gone to the Fire.' Then the Companions want and looked in the man's possessions, where they found a cloak he had misappropriated from the spoils of war." This hadith was related by Bukhari.

#### Corrections: The Futility of Bayah without Proper Practice

Many ignorant Sufis proudly' proclaim that they are the disciples of such and such a master, and then, as if their association with such a master were in itself such a great virtue, suppose that there is no need for them to do anything else. The magnitude of the mistake these people make should be apparent from this hadith. What more blessed association could one hope for than to serve Allahs Prophet &? Yet, even to the servant of the Prophet the retribution meted out was in proportion to the crime. What then of one's association with master so and so, when the deeds of the disciple amount to nothing?

# hadit h 70

عن أبي أمامةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: امْنُ تَرَكَ الْمِرَاءَ وَهُوَ مُبْطِلٌ بُنِيَ لَهُ بَيْتٌ فِيْ رَبْضِ الْجَنَّةِ، وَمَنْ تَرَكَهُ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِيْ وَسَطِهَا، وَمَنْ "آ-زَ 'نُ\*الا بُنِيَةٍ>" فِلْ £1.1. ( ﴿غَلَيْهِ عَلَى إِنْ إِلَيْهِ مِنْ تَرَكُهُ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسَطِهَا، وَمَنْ تَرَكُهُ وَهُو مُحِقِّ بُنِيَ لَهُ فِيْ وَسَطِهَا، وَمَنْ تَرَكُهُ وَهُو مُحِقًّ بُنِيَ لَهُ فِيْ وَسَطِهَا، وَمَنْ اللهِ عَلَى

It is related on the authority of Abu Umamah al-Bahili that Allah's Messenger Jst. said, "A person who chooses not to argue when they know that they are wrong will have a house built for them on the outskirts of the Eternal Garden. And a person who chooses not to argue even when they know they are right will have a house built for them in the middle of the Garden. And a person who works consciously to improve their character

will have a house built for them in the highest (and best) part of the I ter nal Garden." This hadith was related by Tirmidhi."

#### Practices: Avoiding Debate

i has always been the way of the Sufi masters, even when right, to remain silent in the face of those who wish only to debate or quarrel with them. That this practices one that is encouraged by the Shari a should be more than obvious from the hadith cited here.

# HADITH 71

بُنِ َ مُولِيَّ \*- \$ عَنْ عَنْ يَمِينَهِ مَ أَنَ اللهُ ال مُسْلِم يُلَبِّيْ إِلاَّ لَبَيْ مَا عَنْ يَمِينَهِ مَ مُسْلِم يُلَبِّيْ إِلاَّ لَبَيْ مَا عَنْ يَمِينَهِ مَ مُ اللهِ اللهُ عَنْ اللهُ اللهُ اللهُ اللهُ اللهُ عَنْ اللهُ الل

It is related on the authority of Sahl ibn Sad & that Allah's Prophet /isaid, 
"Whenever a Muslim says 'labbayk' whatever is on their right says 'labbayle', and then whatever is on their left, whether rock, or tree, or sand...
until the word travels out over all the world." This hadith, was related by
Tirmidhi. 1'4

### Questions: The Speech of the Inanimate

This hadith should be more than sufficient to confirm the veracity of the visions had by many Sufi masters in which rocks and other inanimate objects appear to speak.

# HADITH 72

عَنْ نَافِعِ أَنَّهُ سَمِعَ أَسْلَمَ مَوْلَى عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُ وَلَى عُمَرُ رَضِيَ اللهُ عَنْهُ نَقُولًا ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُ ثَوْبًا مَصْبُوْعًا وَهُوَ مُحْرِمٌ فَقَالَ: مَاهَذَا اللهُ عَمْهُ وَاللهُ عَنْهُ يَقُولُ ابْنُ عُمْرُو اللهُ عَنْهُ اللهُ عَنْهُ اللهُ عَنْهُ اللهُ اللهُلِمُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

BJ Abu Ďawud: 4800, Tirmidhi: 1993, Ibn Majāh: 51 B4 Tirmidhi: 828, Ibn Maiah: 2921 It is related on the authority of Nah' that he heard Aslam say to Ibn Uma

£ that Umar i once saw Talhah £ wearing a dyed garment as ihrdm
so Umar £ asked him about it. Talhah & replied, "It's brick-dust dye'
Umar £ then replied, "You are looked upon as a leader, and people follow
your example. Now, if an ignorant person were to see you in these clothes,
he might go around telling people that Talhah ibn Ubaydullah £ wears a
dyed garment for ihram. Therefore, Talhah, do not wear any sort of dyed
garments las i/rram1.® This hadith was related by Malik. 1.16

#### Corrections: The Need for Circumspection

From this hadith it is evident that the people who are looked up to as leaders in Islam have more need for prudence and piety than do the majority of Muslims. Since the Sufis are looked up to by most Muslims, it is clear that they need to be extra careful in their practice of Islam. Unfortunately, however, in our own times the reverse has become the norm. Indeed, it is negligence and unconcern which characterise most of our present day Sufis. Some have even gone so far as to deny the necessity of the Sharia and its emphasis on externals. May Allah deliver us from their ignorance!

# . HADITH 73

عَن الصَّّ ﴿ ﴿ وَاللَّهِ مَا أَنْ وَاللَّهِ مَا اللَّهِ مَلْمَا وَاللَّهِ مَلْمَ اللَّهِ مَلْمَ اللَّهِ مَلْمَ وَسَلَّمَ وَسَلَّمَ وَسَلَّمَ اللَّهِ مَلْمَ اللَّهِ مَلْمَ اللَّهِ مَاراً وَحْشِياً مَا  $\tilde{A}$  وَمَارَاً وَحْشِياً مَا اللَّهُ وَمَا اللَّهُ وَاللَّهُ وَلَوْ وَاللَّهُ وَاللَّالِمُ اللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّالَّ وَاللَّهُ وَاللَّلَّ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِمُولُولُولَ

It is related on the authority of Sa'b ibn Jaththamal who gifted a wild ass to Allah's Prophet while he was at Abwa' or Waddan, that when the Prophet 'S. returned the gift, and saw what was on the man's face, he explained, "We return this to you only because we are in *ihrām*." This hadith was related by Malik, Muslim, Bukhari, Nasa'i and Tirmidhi. 135

### Jefldnngs: Returning Gifts

from this hadith we learn that the reason for returning a gift, if it is valid, should to make known to the giver, so that he/she does not become insulted or discour igedThe excuse presented by the Messenger & lends itself to two explanations -yhe first is that if the ass was alive, its acceptance was prohibited and contrary to the conditions of throw. The second is that if the ass was dead when predated, the possibility that it had been hunted down especially for presentation to the Prophet could not have been discounted. Under those conditions, the jurists of the Shafii school have opined that its acceptance is prohibited, while the jurists of the Hanafi school hold that to accept it is permitted, while noting that the more prudent course would be to refuse or return it.

### HADITH 74

مَّ إِذَ الْحِرْعُمُرُ مَّ مُوَّ الْحَدُوْ اَزَا: سَمِعْتُ رَسُوْلَ الْحِهُ صَلَّى الْحَهُ عَلَيْهِ وَسَلَّمَ إِنَّا اَبَّعْلُوالِ وَلَا يَوْلِهِ وَلَكِيْرِيْدُ مَّهُ وَلَا الْحَلِيَاتِ الْحَرِيْنِ الْحَدِيْنِ الْمِنْ عَبْدِ الْقِبِيْنِ مُّ مُّوَالِّهِ عَنْ عَبْدِ الْقِبِيْنِ مُّ مُّوَالِّهُ عَنْ عَبْدِ الْقِبِيْنِ مُّ وَسَعْدَيْكَ مَ مُ وَسَعْدَيْكَ مَ اللَّهِ الْمُوالِمُ وَاللَّهُ اللَّهُ الْمُؤْمِنِ اللَّهُ اللَّ

It is related on the authority of 'Abdullah ibn 'Umar & that he heard the Messenger of Allamake the ritual chant of the Hajj in a certain manner. The hadith continues until Ibn 'Umar & says, "... and he added nothing to these words." In another hadith on the subject, Ibn 'Umar & related that he had it on the authority of his father, 'Umar that he added some other words to the ritual chant. Another narration, related by Abu Dåwud on the authority of Jabir j^., contains the following statement, "...and the people [all of whom were Companions] added words of their own which the Prophet heard and did not object to." The hadiths related by Ibn 'Umar were related by Bukhari and Muslim. 138

### Miscellaneous: Original Composition

Certain critics of the Sufis have charged them with bid'ah or blameworthy innovation because they compose their own supplications, dhikr, and daily recita

<sup>135</sup> The use of incense during Hajj is prohibited, and in the early days of Islam most dyed garments were dyed with incense of one form or another. Thus, though Talhah wore a garment dyed with brick dust, it was not inconceivable that some people would have supposed it to have been dyed in incense and then deduce for themselves that, if someone of the stature of Talhah could wear it, then there,

ayk must not be anything wrong with their wearing such garments, ytd.

<sup>136</sup> Muwatta'i 626

<sup>137</sup> Bukhari: 1825, Muslim: 1193. Tirmidhi: 849, Nasa'i: 2821, Ibn Majah: 3090

<sup>!)»</sup> Bukhari: 5915, Muslim: 1184, Åbu Dawud: 1812, Tirmidhi: 826,NasaT. 2751, Ibn Majah: 2918. Jabir' AWilh is reported by Abu Dawud: 1813.

tions. From the hadiths quoted here, however, it should he clear that there fact permission for this kind of innovation, The blameworthy sort of innova'ij'," comes about when people attempt to make innovations in the body of the rd, gion itself. Clearly, even when the innovations are in themselves unobjectionabl' this is prohibited; and even more so when the innovations are dubious or clearly objectionable.

# HADITH 75

ه جابِرِ رَضِيَ (4 ُ-عَنَّهُ أَلَّ حديث طويل الله أَزَّا (4 ُ عَلَيْهِ وَحلَّهِ ﴿ لَوْ اسْتَغْبَلْتُ مِنْ أَمْرِي مَا اسْتَذَبُرُتُ مُ مَنْ يَقْدُهِ اللهِ عَلَى اللهُ عَلَى

It is related on the authority of Jabio as a part of a lengthy narration concerning the Farewell Hajj, that Allah's Prophet Lid, "If I had known then what I know now, I would not have brought these animals with me for sacrifice."" This hadith was related by Muslim, Bukhari, Abu Dawud, and Nasal."

Corrections: The Impermanence of Spiritual Visions

It is the belief of many over-zealous Sufis that the *kashf* or spiritual visions of the Sufi masters is something which the masters can turn on or off at will. Some even believe that their masters know everything that happens, as it happens. The absurdity of these beliefs should be apparent to anyone who has read the hadith related here by Jabin as the Messenger of Alfah learly admitted to his not having known what was in store for him. Those who hold to such erroneous beliefs should see to their rectification.

# . HADITH 76

الله عَلَيْهِ وَسَلَّمَ أَلَا اللهُ اللهُ عَلَيْهِ وَسَلَّمَ أَلَا اللهُ عَلَيْهِ وَسَلَّمَ أَلَا اللهُ عَلَيْهِ وَسَلَّمَ أَلَا اللهُ عَلَيْهِ وَسَلَّمَ أَلَا اللهُ عَلَيْهِ وَاللهُ أَنْ أَعْرَ جَانُ وَأَخْرَجُوا صُوْرَةَ إِبْرَاهِيْمَ وَاسْمِعِيْلَ يَاذُخُلَ الْبَيْتُ وَأَنْ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ ال

ُّ رَا« » 4) آلِيْتُ فَكَبِّرَ إِنَّ الْسِيْدِ فَالْحِيْدِ ( ُ-cry أَنَّ فَكَبِّرَ إِنْ نَوَاجِيْدِ ( ُ-m ˈ l̄ Ji)xt jai 4) أَنْ الْبَيْتَ فَكَبِّرَ إِنْ نَوَاجِيْدِ ( ُ-cry أُ كَانِي وَالْعِيْدِ ( ُ-cry أَنْ كَانِي وَالْمِيْدِ وَ الْمُعْلِدِينَ وَالْجِيْدِ وَ ( ُ-cry أَنْ كَانَ الْمُعْلِدُ وَ الْمُعْلِدُ وَ الْمُعْلِدُ وَالْمِيْدِ وَ الْمُعْلِدُ وَالْمِيْدِ وَ الْمُعْلِدُ وَالْمِيْدُ وَ الْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمِيْدِ وَالْمِيْدِ وَالْمِيْدِ وَالْمِيْدِ وَالْمِيْدِ وَالْمِيْدُ وَالْمُعْلِدُ وَالْمُعِلِي وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمِعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمُعْلِدُ وَالْمِعْلِدُ وَالْمُعْلِ

It is related on the authority of Ibn Abbas that when Allah's Messenger £ entered Makka (following its liberation] he refused to go inside the Kabah as long as idols remained inside of it. When he gave the order that the idols be removed, he noticed that one of the things his Companions £ took out was a painting that depicted the prophets, Ibrahim and Ismail tS, divining with arrows. As soon as he saw the picture, Allah's Prophet exclaimed, "May Allah damn them (the idolaters]. By Allah! They knew that those two never once practised divination by arrows!" Then he entered the Kabah and recited the words "Allah is Great" in every direction."

#### Corrections: The Veneration of Images

Nowadays, many ignorant Sufis have taken to keeping pictures of their masters and to accord to those pictures so much respect that it borders on sanctification. Thehadith here makes it quite clear that the Messenger of Allah •&, would have no part of such veneration. The fact that he refused to enter the Ka bah as long as that picture was inside is sufficient to indicate his position on the matter.

### HADITH 77

it is related on the authority of Al-Aslamiyyah that she ace asked 'Uthman ibn Talhah jgj. what the Prophet had sit to him when he called him. 'Uthman & replied, "He told me he had forgotten to ask me to cover over those two horns.' 42 'For indeed,' he said, 'there should be nothing inside here which might distract people from performing their prayers'" This hadith was related by Abu Dawdd. '45

<sup>139</sup> When a Hajj pilgrim takes animals along for sacrifice at the Hajj, he/she may not remove his/her ihram until after the animals have been sacrificed. Evidently, on the Farewell Pilgrimage, this present d problems to the Prophet, vt d.

<sup>140</sup> Bukhari: 1651, .Muslim: 1216, Abu Dawud: 1789, Nasa'i: 2713. Ibn Majah: 3074

<sup>141</sup> Bukhari: 1601

<sup>14)</sup> These were two horns found inside the Ka'bah and said to be from the goat sacrificed by the Met Ibrahim \$ instead of his son, Isma'il'ta.

<sup>14)</sup> Abu Dawud: 2030

Teachings: Empty Rooms for Worship

It is the teaching of the Suh masters that the rooms or cubicles set aside f<sub>or</sub> ship and spiritual disciplines should be bare except for a single mat on which t sit, so that the disciple s mind will be less likely to wander while he/she is engaged with disciplines. The basis for this practice is clearly presented in the hadith

# HADITH 78

It is related on the authority of 'A'isha  $\{\pounds$  that, "The Quraysh and those who followed them, collectively called the *l<sub>t</sub>ums*, used to halt at Muzdalifah and say, "We are the ones who dwell in Allah's sacred precincts, therefore we shall not step outside of them." 1<sup>th</sup> This hadith was related by Razin. 145

Corrections: Baseless Practices by Those Living Near the Graves of Sufi Masters
The people mentioned in this hadith based their claim that they, unlike the rest
of the Hajj pilgrims, need not go to 'Arafah on the fact that they were the servants and inhabitants of the sacred precincts. Their claim, however, was refuted
by the Quran, 144

From all of this we may deduce that the practices, many of which are contrary to the Shari a, invented and perpetuated by those who live nearby the graves of people revered as saints, awliya, are completely unfounded.

# HADITH 79

عن أنس أُمُ اللهُ عَالَ اللهُ اللهُ

It is related on the authority of Anas that Allah Messenger said
[after having his hair cut off at the completion of the Haji] to Abu Talhah 146 =

£ Distribute the hairs among the people." This was related by Bukhari.

pntitiif-'- The Presentation of Blessed Gifts

\*5 the practice of most Sufi masters to present gifts for the sake of blessings pthose of their disciples in whom they find sincere desire. This hadith may be ittd he basis for this practice. This does not necessarily mean that the mas (ex) think of themselves as blessed'. Rather, their purpose in presenting such pits is to keep their disciples in good spirits. Of course, where the Prophet is in writed, there is no doubt that he was indeed blessed and a source of true ginifaili. This is an article of faith with all Muslims, and it is corroborated by inneceable textual evidence.

### HADITH 80

عن ابن عباس صَيِي مُ َ أُوْ اللهُ اللهُ اللهُ اللهُ عَلَهُ اللهُ عَلَهُ اللهُ عَنهُ بِمَجْنُونَةٍ وَالْكَرُونَ اللهُ عَنهُ بِمَجْنُونَةٍ وَالْكَرُونَ اللهُ عَلِي عَلِي صَيْحِ اللهُ الل

It is related on the authority of Ibn 'Abbas' & that a mad woman who had committed adultery was brought before 'Umar , and that 'All &. said to him, "You know that Allah's Prophet sa that, 'The pen is lifted 148 for three; for a child until he/she reaches maturity, for a sleeper until he/she wakes, and for an insane person until he/she comes to their senses.' This woman is known by her tribe as a madwoman. So it is certainly possible that when she committed this act, she was out of her senses." This hadith was related by Abu Dawud. 149

Questions: Toleration for the Spiritually Intoxicated

I lust as the mind is subject to becoming clouded by different physical and psy-

<sup>144</sup> The Hajj pilgrims proceed from Muzdalifah to 'Arafah during the Hajj. But Muzdalifah lies within the haram, or the sacred preants, while Arafah does not. In refusing to continue on to 'Arafah d Hajj, the pagan Quraysh attempted to assert their tribal superiority over the rest of the pilgrims "8" the "TD."

<sup>145</sup> Tirmidhi: 884

<sup>146</sup> al-Qur an, 2:198

<sup>147</sup> Bukhari: 171, Muslim: 1305, Abu Dawud: 1981, Tirmidhi: 912

<sup>148</sup> the intended meaning is that there are three kinds of people who are not to be held responsible

I their deeds. The lifting of the pen refers to the record of their deeds, and how certain deeds will not birecorded. Yro.

<sup>49</sup> Abu Dawud: 4402

chological stimuli, it can also become clouded at the arrival of cm, states. Among these states is the state of spiritual intoxication,  $sukr | \mathbf{l_{Kn}} | \mathbf{$ same way that the Shari a excuses the insane, it also excuses the rash utterances shatahdt, made by those in states of ecstasy, and the errors of omission and commission made by Sufis who have come under the influence of extremely over whelming states of ecstasy like sukr. Furthermore, such a state, like insanity, will oftentimes be impossible to detect. It was for this reason that Umar was in doubt in regard to the state of the woman brought before him, until Ali spoke up and clarified the matter. The teaching of the hadith is simply that if there are indications of the possibility that someone may be excused by the Shari a, it is far better to give that person the benefit of the doubt. That was what Ali i did in the case of the mad woman, as it was well known that she was often subject to fits of insanity. Therefore, the deeds and sayings of the spiritually intoxicated may be excused or interpreted favourably when there is evidence of true sub (something the person 's spiritual master would know immediately), and of the person's virtues, good character and adherence to the Sunna. When, on the other hand, a person is known to be a wrongdoer and is scornful of the Sunna, no excuse or favourable interpretation should be allowed, as there is nothing to indicate the persons deserving it. Were it not this way, the door of legal censure and punishment would be closed; and that is clearly absurd.

### HADITH 81

عَنْ أَنْسِ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً كَانَ يُنَّهَمُ بِأَمْ وَلَدِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِمَلِيِّ رَضِيَ اللهُ عَنْهُ: «اذْهَبْ فَاضْرِبْ عُنْقُهُ» فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رَكِيٍّ يَتَبَرَّدُ فَقَالَ لَهُ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: الْحُرُجُ، فَنَاوَلَهُ يَدَهُ فَأَخْرَجَهُ، فَإِذَا هُوَ مَجْبُوْبٌ لَيْسَ لَهُ ذَكْرٌ، فَكَفَّ عَنْهُ وَلَيْءٍ وَسَلَّم فَحَسَّنَ فِعْلَهُ. زَادَ في روايةٍ: وقَالَ: «الشَّاهِدُ يَرى وَأَخْبَرَ بِهِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم فَحَسَّنَ فِعْلَهُ. زَادَ في روايةٍ: وقَالَ: «الشَّاهِدُ يَرى لَا لِمَالِهُ مَدِي اللهُ عَلَيْهِ وَسَلَّم كَالَهُ عَلَيْهِ وَسَلَم وَاللَّهُ عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم فَحَسَّنَ فِعْلَهُ. زَادَ في روايةٍ: وقَالَ: «الشَّاهِدُ يَرى عَلَيْهِ وَسَلَم عَنْهُ وَسَلَّمُ عَلَيْهِ وَسَلَّم فَاللَّهُ لَهُ وَسُولُولُهُ عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهُ وَسَلَم فَرَاهُ عَلَيْهُ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهُ وَسَلَم عَلَيْهُ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهُ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهُ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهُ وَسَلَم عَلَيْهُ وَاللَّه وَالْهَ وَعَلَى اللَّهُ عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَعَلَمْ اللَّهُ عَلَيْهِ وَعَلَى اللَّهُ عَلَيْهِ وَسَلَم عَلَيْهِ وَسُلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَاللَّاهِ عَلَيْهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَسُلَم عَلَيْهِ وَسُلَم عَلَيْهِ وَاللَّهُ عَلَيْهِ عَلَيْهِ عَلَى اللَّهُ عَل

It is related on the authority of Anas that a man was accused of committing adultery with one of the maid servants from the household of the Prophet So the Prophet & said to All &., "Go and cut off his head" When 'Ali went after the man, he found him bathing in a well. Offering the man his hand, Ali said, "Come out." Ihen, while helping the man out of the water, 'All i noticed that the man's penis had been cut off \$\mathbb{S}\_0\$ he let the man so. Later, when the Prophet £ was informed of what had

umpired, he congratulated Ali, for the job he had done, and then said

An eyewitness will see what others cannot." This was related by Muslim

fomnhous Attention to the Spirit Rather than the Letter of a Compumd In this hadith, the command of the Prophet A was absolute and unqualified by legal conditions or other restraints Ali was to find the man and punish him At lace value, the orders provided for no more and no less than that. Io the superficial observer, anything more or less would appear to be disobedience. Thus, many of the Sufis whose greatest concern is with the externals of obedience to their masters will ignore entirely the factors underlying those orders, even to the point of tailing to discriminate between what is allowed and what is not allowed by the Shari a Such careless disciples are considered by true Sufi masters to be less than obedient On the other side of the coin, there are some obedient disciples who will be consul tied by people to be disobedient because they followed the spirit and not the letter oltheir masters' commands. It is clear, however, from the congratulations received by Ali i that such absolute commands are actually qualified, at least to the extent that they are consistent with the principles and precepts of the Shari a. Then, when the orders of the Prophet & were so qualified, is it conceivable that the orders of an ordinary master would not also be qualified in the same way? Especially when itisthe teaching of all true masters that adherence to the Shari a is essential in all matters. Then, in such matters, though something other than absolute obedience may appear to be disobedience, it is in reality the very essence of obedience.

# . HADITH 82

- " عَلِيٍّ رَضِيَ أُ عَنْهُ َ َ رَالْمُواْلُ: Li لِطَوَّالُ: الْمُ وَاللَّهُ اللَّهُ عَلَيْهِ وَسَلَّمَ: مُ إِلَّا آهُ أَلَمْ وَاللَّهُ اللَّهُ اللَّهُ عَلَيْهِ وَسَلَّمَ، الْمَجْنُونِ وَتَنْ الْمَجْنُونِ وَتَنْ الْمَجْنُونِ وَتَنْ الْمَجْنُونِ وَتَنْ الْمُجْنُونِ وَتَنْ الْمُحْرَفِ وَاللّهُ وَاللّهُ اللّهُ عَلَيْهُ وَاللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ

It is related on the authority of 'All that Allah's Propfiet said, "For three, the pen is lifted: for a sleeper until he/she wakes, for a child until he/she matures, and for an insane person until he/she returns to their senses. This hadith was related by Abū Dawud and Tirmidhi, with the difference lhat in Abu Dawud s version the words, "and a person who has become senile," are also related. 151

<sup>&</sup>gt;S0 Muslim: 2771

<sup>151</sup> Abu Dawud: 4403, Tirmidhi: 1423

Questions: Pardon for the Spiritually Overcome

This question was discussed in detail in the commentary on
From the addition in the narration related by Abu Dawud,

the eightieth hadith however, it become

even more evident that the loss of reason excused by the Shari a is not limited to insanity only, but to senility as well. Then, when it is clear that there is no such limitation, the spiritual state which overcomes the mind should also be considered as belonging to the same category, and deserving of the same treatment.

### HADITH 83

﴿ النَّوَّاسِ بْنِ سَمْعَانَ مِنِيَ أُعَنْهُ ﴿ (1/4 أَدَارُ أَنْطِلِغَا (4 صَلَّى الْمُعَانَ وَسَلَّمَ عَنِ الْخُلُقِ وَالإِثْمُ مَاحَاكَ إِنْ صَدْرِكَ، وَكَمِ \* 3 أَدْ أَلْ اللَّهُمُ مَاحَاكَ إِنْ صَدْرِكَ، وَكَمِ \* 3 أَدْ أَلْ اللَّهُمُ عَاجَاكَ إِنْ صَدْرِكَ، وَكَمِ \* 3 أَدْ اللَّهُمُ عَاجَاكَ إِنْ صَدْرِكَ، وَكَمِ \* 3 أَدْ اللَّهُمُ عَاجَاكَ إِنْ صَدْرِكَ، وَكَمِ \* 4 أَدْ اللَّهُمُ عَاجَاكَ إِنْ صَدْرِكَ، وَكَمِ \* 5 أَدْ اللَّهُمُ عَاجَاكَ أَنْ صَدْرِكَ، وَكَمِ \* 5 أَدْ اللَّهُ الْ

It is related on the authority of Nawwas ibn Sam'and that he asked Allah's Messenger bout piety and impiety. In reply, the Propher said, "Piety is good character. Impiety is whatever pricks your conscience, and what you would not like others to know about." This hadith was related by Muslim and Tirmidhi. 152

### Questions: Accrediting the Judgment of the Spiritually Pure

The type of impiety referred to in this hadith has to do with those acts of wrong-doing for which no specific textual prohibition exists but which one suspects to be contrary to the fundamental principles of Islam. The answer given to the question was designed to enable all Muslims to recognise this kind of wrongdoing for themselves. But the key to proper recognition, as alluded to by the fact that it was the Companions for whom the answer was given, is inner purity. From this hadith it should be apparent that the judgment of a spiritually developed Muslim may be accredited and acted upon in those matters for which there are no explicit Shari'a directives. It is on the basis of this principle that most masters, when petitioned for discipleship, look into their own hearts for an answer and, accordingly, either accept or reject petitions for initiation into the Sufi order

### HADITH 84

عن أبي ذرَّ رَضِيَ اللهُ عَنْهُ قال: قال رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: "يَا أَبَاذَرًّ! إِنَّيْ

152 Muslim: 2553, Tirmidhi: 2389

Mawlana Ashraf All Thrinowi jej اَوْ اَلْقَ صَعِيفًا وَإِنَّ أُحِبُّ لِنَامِينًا عَلَيْهِ عَلَّمُونً M ﴿ اِلْهَ اِلْهِ اَلَىٰ اَلْهُ اَلَٰهُ ا

(ijli o- y>-t)

It is related on the authority of Abu Dharr that Allah's Prophet jk said.

O Abu Dharr! I can see that you are weak." And truly, I want for you only that which I want for myself. So, never judge between two parties, and never become responsible for the welfare of an orphan." This hadith was related by Abu Dawud."4

Practices: Abstinence Jrom Worldly Affairs

It is the practice of most Sufis to disassociate themselves from all non -essential affairs of the world. This is something which their formalist critics never fail to mention in their attacks on the Sufi way, charging that as a result of this retirement from worldly affairs the Sufis are of no benefit whatsoever to the Muslim community in general. This hadith, however, clearly shows the approval of the Prophet for the practice of non-involvement. At the heart of the matter lies the fact that while, undoubtedly, it is a good thing to be of benefit to others, it quite often happens that this same 'being of benefit' becomes the cause of evil (love of fame, power, influence, position, etc.). It is also quite obvious that the repulsion of evil must be put before the acquisition of good. This ruling, however, is not binding in the case of persons whose spiritual state is such that they are no longer susceptible to this kind of evil. Indeed, the first Caliphs of Islam were excellent examples of such insusceptibility. In this hadith, the words, "I can see that you are weak," clearly indicate a measure of susceptibility. Finally, as it is a mistake to rely on one's own opinion before one has attained a high degree of spiritual competence, one should leave all important decisions to ones spiritual master.

# HADITH 85

َ مُ مُنَّ بُ مُطْعِم َ ضِيَ الْمُعْنُهُ. yr 3ُونُهُ وَ y.yr 3ُونُهُ أَوْلَا لَا قُوْلِا أَدِّ وَاللَّهِ الْكَ أَن تَرْجِعَ، قَالَتْ: فَإِنْ لَمْ أَجِدْكَ كَأَنَّهَا تَعْنِيْ \* \* َ صَابِرهِ بِالنَّ شَهِدِيْمِنْ تَأْزِلْفَهُ (أخورج 44 المثيبهخان والتر

It is related on the authority of Jubayr ibn Mufim that a mean went to Allah's Propin and spoke with him about something. When they

<sup>\*8</sup> i.e., that you are unable to bear too many worldly relationships.

M Muslim: 1826, Abu Dawud: 2868, Nasai: 3697

Mawlana Ashraf All Ihrinuwi mi

had finished talking, the Prophet sA asked the woman to come and talk to him again. The woman then asked, "And it I do not find you?" as if to refer to his death. So the Prophet A replied, "If you do not find me, then go to Abū Bakr." This hadith was related by Bukhari, Mūslim and Tirmidhi."

### Practices: Spiritual Successors

It is the practice of most Sufi masters to name a successor or several successors from among their disciples who will be responsible for carrying on their work in the Sufi order. The basis for this practice may be seen in the hadith related  $_{\perp}$  here by Jubayr  $\pounds_{\ell}$  It is, of course, essential that those so designated be qualified in every way for the responsibility. Nowadays, it happens all too often that after a master passes away, his disciples and relatives gather together to choose his successor from those among them who were closest to the master, regardless of whether or not that person is truly qualified. This is clearly injurious to all concerned, and a blot on the name of Sufis everywhere.

### hadith 86

لنَّاسِ َجُهٌ حَيو َ اللهِ عَلَيْثِ اللهِ الْعَلِيّْةِ: إِلَا لِعَالِيَّةِ: إِلَا لِمَا اللهُ عَلَيْهِ: إِلَا لَهُ اللهُ عَلَيْهُ إِلَّهُ اللهُ إِلَّهُ اللهُ إِلَا لَا لَا اللهُ إِلَا لَا اللهُ إِلَا لَا اللهُ إِلَا لَا اللهُ إِلَا لَا اللهُ اللهُ إِلَا لَا اللهُ اللهُ اللهُ إِلَا لَا اللهُ اللهُ اللهُ إِلَا لَا اللهُ الل

It is related on the authority of 'A'islue, as part of a lengthy narration, that, "While Fatimah was alive, 'All & enjoyed a great deal of prestige among the Muslims. But after she died, that prestige diminished somewhat." This was related by Bukhari and Muslim. 56

#### Practices: Respect for the Relatives of a Master

To the Sufis, the giving of respect to all those related to their masters is a matter of second nature. It is evident from the hadith here that this is something that was found among the Companions as well.

# . HADITH 87 الله عَنْهُ قَالَ فِيْهَا: أَتَّا \*4\* \* \* 15 و إلالله عَنْهُ قَالَ فِيْهَا: أَتَّا \*4 أَلَّا \*(1 j j أَلَّهُ عَنْهُ قَالَ فِيْهَا: أَتَّا \*4 أَلَّا \*(1 j j أَلَّهُ عَنْهُ قَالَ فِيْهَا: أَتَّا \*5 أَلَّا \*(1 j j أَلَّهُ عَنْهُ قَالَ فِيْهَا: أَتَّا \*5 أَلَا أَلَا اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ

أَخْرِصْ تَلَ أَمْرِكُمْ، وَلَكِنَّ الْمُتَوَقَّىَ صِي ِ لَكُونُ الْمُتَوَقِّى صَي ِ اللَّهُ اللَّهِ اللَّهُ اللَّ

Unrelated on the authority of A'isha & that 'Umar £ said in one of his last addresses, 1 and Umar. I never coveted being appointed your leader.

But then the dying man (Abu Bakr] willed it to me; and it was Allah who inspired him (to do so). Therefore, I will not bestow this trust on anyone who is not truly worthy of it. Rather, 1 will bestow it on someone whose sole interest is the honour and welfare of the Muslims." This hadith was related by Malik. 157

### Questions: Inspiration

Certain of the Sufi masters are known to have received inspiration, *ilham*. This hadith clearly mentions one such instance of a spiritually advanced Muslim receiving *ilham*.

#### Corrections: Appointing Successors

Many so-called Sufis appoint successors solely for the purpose of perpetuating their orders, regardless of whether or not the one so appointed is actually worthy ofthe position. This hadith clearly indicates the error of this practice. Those who are guilty of such excesses should see to their rectification.

# HADITH 88

It is related on the authority of Ibn <sup>c</sup>Umar , in a lengthy narration, that his father, 'Umar said, "Undoubtedly, Allah, Most High, is going to see to the preservation of His religion. So, if I fail to name a successor, well, the Prophardid not name a successor either. And if I do name a suc-

<sup>155</sup> Bukhari: 2659. Muslim: 2386, Tirmidhi: 3676

<sup>156</sup> Bukhari: 4240.4241, Muslim: 1759

cessor, Abu Bakr  $\pounds$  also named a successor," Ibis hadith was related Bukhari, Muslim, Abu Dawud and Tirmidhi."

#### Practices: Not Naming a Swccessor

It is the practice of many Sufi masters not to name a specific successor,  $tru_s y$  that Allah, -s. will put those of their disciples who are worthy of it in positi" to carry on the work of their orders. This hadith may be cited as the preced," for this practice. Furthermore, it is the teaching of the Sufis that to becomy 'spiritual successor, khalifah, it is not essential to have been appointed by || master himself (though this, of course, is the exception rather than the rule), the condition that one has given the master one's spiritual allegiance, then proved oneself worthy of becoming a khalifah.

# HADITH 89

َ أَ اَ يُحُكِّرُ ` ِ مَيْمُونَ الْأَوْدِيِّ ` حَدِيْثِ طَوِيْلِ قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ لِعَيْدِ ` بن عُمَرَ رَمْرِيَ اللهُ كُنُ الْطَلِقْ ِ ۚ أُمِّ الْمُؤْرِثِيْنَ عَائِشَةَ رضِي الله عنها وَقُلْ: يَسْتَأْذِنُ عُمَرُ إِنْ الْمُقَارَّــِ أَنْ لُكُ-أَلَ مَعَ صَاحِبْيُهِ ِ النَّشِي فَقَالَتْ: كُذْءُ ٱلْإِلٰهُ ۖ لِيَفْسِيْ وَلَأُوْرِثَنَّهُ الْيَوْمَ

(ijjbkJI oljj)-^Jl

bayah, and

It is related on the authority of 'Umar ibn Maymun that 'Umar (fi said to his son, "Go to the Mother of the Muslims, and say to her that 'Umar ibn al-Khattab JSJ. asks permission to be buried at the side of his two companions." In the same narration it is related that 'Aisha replied, "I had wanted that place for myself, but today I prefer that he should have it." This was related by Bukhari.

#### Customs: Burial in a Blessed Place

A great many of the Sufi masters have directed in their wills that arrangements be made for their burial in certain blessed places, or at the side of certain pious predecessors. The hadith above indicates that this custom is not without precedence in the Sunna.

Customs: Self Sacrifice

Another widespread Sufi custom is their courtesy in allowing themselves to be

preceded by those who are their betters in the performance of good deeds. For temple, when a master comes and stands in the second row for congregational prayers, quite often a Sufi in the front row will offer his place to the master, and rhenperform the prayer in the second row. That there is nothing wrong with this should be evident from the hadith above. Some scholars, however, have written that it is better not to practise this kind of self-sacrifice in matters of worship, as it indicates a lack of desire. In matters of blessings, barakah, however, there is nothing wrong with it. It is clear, moreover, that what 'A'isha did pertained io a matter of barakah. The opinion of our greatest scholars, however, is that respect for a superior is itself an act of worship. Then, if a greater act of worship rspreferred to a lesser act of worship, this surely cannot be called a lack of desire. Of course, a lesser act of worship should never be preferred over a greater act.

### hadith 90

It is related on the authority of Ibn 'Abbas & that, "Allah's Prophet & said, "Do not cover your walls with cloth." This hadith was related by Abu

Corrections: Covering Memorials and Tombs

It is evident from this hadith that the practice of covering tombs and memorials with decorative trappings is not a good one.

# HADITH 91

It is related on the authority of Abu Musa state that while the Companions 4 were on a journey, some people began shouting "Allah is Great" aloud,

<sup>158</sup> Bukhari: 7218, Muslim: 1823, Abu Dawud. 2939, Tirmidhi: 2526

<sup>159</sup> Bukhari: 3700

so Allah's Prophet said. Be kind to yourselves! You are not calling a deaf or absent one, you are calling the All-hearing, the All-seeing, and lie is with you! In fact, the One you are calling is closer to you than the necks of the camels you are riding." Ibis hadith was related by Bukhari, Muslim," Abu Dawiid and Tinnidhi. 18:

#### Corrections: Audible Dhikr

The practice of doing dhikr aloud is one which is well supported by evidence from the Quran and the Sunna, so there is really no need to discuss its status in the Shari and the Sunna, so there is really no need to discuss its status in the Shari and the status overly loud dhikr. Certain overly enthusiastic Sun believe that volume in dhikr is itself an act of worship. Accordingly, it is their belief that the louder the dhikr the greater the benefit. In this, they are completely indifferent to the right of others to peace and quiet. On the other hand, there are any number of dry formalists who are of the opinion that audible dhikr is a form of blameworthy innovation or bidah. The truth of the matter is that this kind of exaggerated audible dhikr is neither worship nor bidah, as long as one does not hold the belief that it is actually an act of worship. Rather, the practice of doing overly loud dhikr is a spiritual remedy that is known to produce special effects on the heart, like sensitivity and increased concentration.

Then, on this basis, the practice may be said to be permitted. However, wherever there is permission for something, it will always be conditional on the absence of nullifying factors. Thus, in this matter as well, permission is given only on the condition that no one is inconvenienced by it. The implied prohibition in the hadith here should be interpreted as applying to the belief that volume in *dhikr* is an integral part of the act of worship. Nor does the prohibition in the hadith negate in any way the benefit of this practice as a remedy for spiritual ailments, as this aspect of loud *dhikr* is not specifically mentioned.

There remains here the question of why, when this remedial aspect of loud dhikr is so desirable and useful, no mention of it is made in other hadiths? In fine, the answer is that the Companions were not in need this particular remedy, as they had advanced beyond the particular spiritual sphere in which this remedy is effective. <sup>163</sup> Only later on did the need for this sort of remedy arise. (iiuilnyK Proximity

Essentially, the proximity and closeness of the Almighty is beyond human comptehension. It can certainly not be called subjective or spatial proximity, though une theologians have labelled it attributive proximity. The way of the early Subpasters, however, was to refrain from attempting to classify the attributes of the Almighty, and to leave unexplained whatever the Almighty left unexplained. In the few instances where the masters spoke of this proximity in terms suggesting limitation, their intention was not to ascribe human characteristics to the Almighty but to allow their readers to come to a more complete understanding of the matter. Toward that end they used figurative language. The hadith here dearly indicates 164 that there is nothing wrong with the use of this sort of figurative expression with regard to the Almighty.

### HADITH 92

يْ إِنْ اللَّهُ وَالْمَارِكُ اللَّهُ وَالْمَرْدِ». (أخرجه الخمسة مِ المَاكَانِ اللَّهُ وَالْمَرْدِ». (أخرجه الخمسة مِ المَاللهُ وَالنَّالِمِ وَالْمَرْدِ». (أخرجه الخمسة مِ المَاللهُ وَالنَّالِمِ وَالْمَرْدِ». (أخرجه الخمسة مِ المَاللهُ وَالنَّال مِن وَالنَّمْرُدِ». (أخرجه الخمسة مِ المَاللهُ وَالنَّالُمِ وَالنَّمْرُدِ». (أخرجه الخمسة مِ اللهُ وَالنَّالُمِ وَالنَّمْرُدِ».

It is related on the authority of Abu Huraira that allah's Messenger recited the following supplication, "O Allah! Cleanse me of my mistakes with water, snow and sleet." This hadith was related by Muslim, Bukhari,

Interpretations: Figurative Representation of the Divine Attributes

In the poetry of many Sufi masters the Divine essence and attributes are represented figuratively by water and the ocean, as in the following verses:

Though the ocean be one, from its great depths waves rise in a multitude of hues and forms.

The purpose of this figurative representation is not to suggest a complete unanimity of similarities; indeed, the Almighty is far beyond compare. Rather, it is toillustrate His attributes, by means of similarities, in ways that are clear and instructive. For example, the ocean is a 'single, non-composite entity which is the source of many varied phenomena, and the same is true of the Almighty; though it is obvious that, in nature, the sources are as different from one another is they could possibly be. Permission for the use of this kind of figurative rep-

<sup>161</sup> Bukhari: 2992, Muslim: 2704, Abu Dawud; 1526, Tirmidhi: 3461

<sup>162</sup> The dhikr itself it worship, but the exaggerated audible part is not. So, what the author is warning about is the mistaken belief that the audible part is actually an act of worship, y t d.

<sup>163</sup> Another explanation is that there might well have been cases where the Prophet, Allah bless him and give him peace, presenbed this sort of dhikr, but that no one recorded it as a hadith; or, if they did the hadith may have been rejected early on by the muhaddithin for technical or other reasons, yt d.

iM doser to you than the necks of the camels you are riding."

i6j Bukhari: 6375, Muslim: 598, Abu Dawud: 781, Tirmidhi: 3494, Nasa'i: 60, Ibn Majah: 805

resentation may clearly be ascertained from the hadith cited here \v and sleet are figurative representations of the Divine attribute \( \text{sr}\_0 \) and sleet are figurative representation. Then, when it has been established the figurative representation of the Divine attributes is permitted, it follows the training representation of the Divine attributes is permitted, it follows the training representation of the Divine essence is also permissible, as there difference between the attributes and essence of the Divine.

### HADITH 93

رَاا اللّهُ اللّهُ اللّهُ اللّهُ وَاللّهُ مَا اللّهُ اللّهُ اللّهُ عَلَيْهِ وَسَلّمَ بِالتَّسْبِيْعِ وَغَيْرِهِ أَنَّ عَلَيْهِ وَسَلّمَ بِالتَّسْبِيْعِ وَغَيْرِهِ أَنَّ اجْعَلُوهَا وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ

It is related on the authority of Zayd ibn Thabit jj£u concerning the Prophet's steaching that one should say 'Glory be to Allah,' after every prayer, a man from among the Muslims of Madina saw in a dream that someone told him to say' 'Glory be to Allah' twenty five times after every prayer, and to add the words, 'There is no god but Allah,' as well. The next morning, when the man related his dream to Allah's Messengershe said, "Then do it that way'." This hadith was related by Nasa'i. 166

#### Miscellaneous: Informing One's Master of One's Dreams

The Sufi masters have written in their works on the etiquette of the Sufi way that when a disciple receives instructions in a dream, the disciple should consult with the master before acting upon those instructions. This hadith clearly corroborates this practice. It is essential in such instances that the disciple not be deluded into thinking that (as the instructions were vouchsafed to him/her alone) more was revealed to them than was revealed to the master. For even though that is possible, it does not mean that the disciple is in any way more accomplished than the master. For the disciple such thinking is indeed injurious, and they should refrain from it, thinking instead that the vision or dream was the result of spiritual blessings or progress brought about in them by the master. Furthermore, it should be evident to the disciple that the master is far more qualified to grasp the true significance of their dreams and visions. For that reason the

iWplt should always inform the master of dreams and visions, and abide by whatever the master says concerning them.

### HADITH 94

It is related on the authority of 'A' isha that when Allai's Prophet
went to bed, he would blow into his hands and recite a supplication. Ibis
was related by Malik, Bukhari, Muslim, Abu Dawud and Tirmidhi. '67'

#### Customs: Incantation and Sufflation

While the ritual recitation of Qur'anic verses to produce a favourable effect is not in itself among the objectives of the Sufi way, it is a form of service to humanity and, as such, is something which the Sufis almost never refuse to do. From the evidence of this hadith, it is certain that this practice is condoned by the Shari'a, andthat there is nothing wrong in its being performed for one's own benefit. The secret behind all such charms and recitations is that, essentially, they represent a form of dependence upon, humility before, and subservience to the Almighty.

# HADITH 94

It is related on the authority of one of the Companions that the Messenger of Allah used the following words in a prayer of supplication, "O Allah! Fold up the earth for us." This hadith was related by Imam Malik. '68

#### Sayings: Traversing the Earth

Many stories are told about masters who miraculously travel great distances in short amounts of time. As a matter of course, the starched formalists deny all such narrations. The Sufis, however, and many other scholars claim not only that such journeys are possible but that they have actually occurred as well. The hadith quoted here would seem to bear out the claim of the Sufis, as the 'folding of the earth' is something which has no fixed quantitative value. Thus, as a variable, it is not confined to any one specific distance; and in the absence of any

<sup>167</sup> Bukhari: 6319, Muslim: 2192, Abu Dawud: 5056, Tirmidhi: 3402, Ibn Majah: 3875
168 Mralta!: 3583, Tirmidhi: 3438

evidence to suggest limitation, it will remain a variable. It is a principle of Ulamil legal theory that the general, unless proven to be specific, will remain general Titus, in general, such traversing of the earth is possible.

### HADITH 95

4[c-4)1 وضي المرابع علاقة على المرابع وَأَصْحَالُهُ، JAjJI Jp:JU VoUI Uj :l jJli الْحَاكُمْ Ql»: jli Ijlji Us fa إِذَا دَخَلَ سُنَّهُ وَأَكُلَ طَعَامَهُ JpJli iÅjIjJtj لَهُ فَتَلْكَ مَنَّهُ M (Jjj) M أند داود)

It is related on the authority of Jabir & that Abu Laytham & once prepared a meal and invited the Messenger of Allam and his Companions & to partake of it. When they had finished eating, the Messenger. A said, "Repay your brother." The Companions asked, "And how do we repay him?" Allah's Prophet eplied, "When you enter someone's house, eat their food, drink their drink, and then pray' for them. That is how you repay them." This hadith was related by Abu Dawud."16"

# HADITH 96

4^ أنس رَضِيَ اللهُ \* ° C-F أَوَكَالِ > يَّا إِنْ صَلَلًا - " إِنْ صَلَلًا - " أَنْ هَا لَهُ مُّالِدً jĺ^b't JŚTj أُوُّتُوْ erfJl jii̇́slx :JÍS (4 hajj - أَنَّ طَعَامَكُمُ مَنَّ وَصَلَّتُ عَلَيْكُمُ الْمَلائكَةُ». (أخرجه أبه داود)

It is related on the authority of Anas & that the Messenger ate a meal of bread and olive oil with Sacd ibn 'Ubadala and then recited the following supplication, "May the fasting break their fasts with you, may the pious partake of your food, and may the angels pray for you." This hadith was related by Abu Dawud?70"

### Practices: Supplicating for One's Host

It is the practice of the Sufis to offer supplication, duca, after eating, for the one who has fed them. The hadith above corroborates this practice. Another hadith concerning the same practice follows.

### HADITH 97

َنْ َ وَكُنْ اللهُ عَلَيْهِ مَا لَكُونُ اللهِ صَلَّى اللهُ عَلَيْهِ مَسَلَّمَهِ 'dis' dis' مُعَالِّمِهِ مَسَلّ صر ف و جهة عنة. (رواه أبو داؤد)

It is related on the authority of Qafadah that when the Messenger of Allah £saw the moon, he would turn his head away. This hadith was related by Abu Dawud.1"

### Itacliuijs: Ignoring Illuminations

flit Sufi masters teach that one should never pay attention to mystic illuminafions which may come while one is in a state of contemplation. Concerning these illuminations they teach that the veil of light is worse than the veil of darkness. This teaching is substantiated by the hadith related by Qatadah. The reason that the Messenger turned away from the moon was that many Arabs in those dines used to gaze on the heavens so intently, and with such veneration, that they were diverted from ever directing their attention toward the Creator. Here, orth regard to mystic illuminations, a similar situation exists wherein attention isdiverted from the true objective.

# HADITH 98

َ عِمْرَ مَنْ أُنْ أَنْ أَوْعَنْهُ - ثَالَزِلِهُ كَالَاثِهُ عَالِكُ، ثُوُمُ لِمُكْثِرُ اللهِ العَالَاثِ عَمْرَ isJ Qi-Âll - Jjjl bl '.cJlii وَصَفِيِّي cilJS j أَدُّ حَالًا عَلَيْكُ وَصَفِيًّا وَالْأَكُونُ وَالْمُكُونُ وَأ لُرُّ اللَّهُ إِلَا أَنْ أَرْكُ إِلَا إِنَّا أَيْ لَا كُلُو اللَّهِ إِلَيْ اللَّهُ كَا إِنْ الْكُلُّ كُلُ اللَّ (^yi-Jl 4j>-y>-l) . «CjjJl

It is related on the authority of 'Imran ibn Hudhayfah & that Maymunah I was borrowing a lot of money, until finally her family reproved her. Then she said, "No, I will not refrain from borrowing. For I have heard my dear friend and sincere companion (i.e. her husband, the Messenger £) say, "Whenever someone borrows money, and Allah knows that they truly intend to repay the debt, Allah will see to it that it is paid in this "orld. This hadith was related by Nasal.171

<sup>169</sup> Abu Dawud: 3853

<sup>170</sup> Abu Dawud: 3853

Vi Abu Dawud: 5093

<sup>172</sup> Nasa'i: 4690

Practices: Borrowing Money for Guests anti the Needy

Many Sufi masters borrow freely in order to entertain guests and the needy. This hadith alone should suffice to vouch for this nramJ ff" \*-><>>caice. It is vveH known that Maymunah i was not given to frivolous spending." 17'

### HADITH 99

عَنْ أَيِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ فِيْ حَدِيْثِ فَضِيْلَةِ الذَّكْرِ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (فَيَقُولُ مَلَكٌ: مِنْهُمْ فُلانٌ، عَبْدٌ خَطَّاءٌ لَيْسَ مِنْهُمْ، إِنَّا مَرَّلِحَاجَةٍ فَجَلَسَ، \* ُ أُنْ إِلَهُ: أَذَ عُفَرْتُ، \* ُ \* ُ أَالْأَرُهُ لا يَشْعَى جَلِيْسُهُمْ. (أخرجه الشيخان)

It is related on the authority? of Åbu Hurairah in a lengthy hadith from the Prophet incerning the virtues of dhikr that an angel said, after being told by the Almighty that He had forgiven the sins of all of those present in a certain group of people engaged in His remembrance, dhikr, "But there is a certain one among them, a wrongdoer, who is not really one of them, but who was passing by on his own business and simply decided to sit there and rest." The reply of the Almighty to the angel was, "And I forgive him too! Even those who come only to sit with these people will not be deprived." This hadith was related by Bukhari, Muslim and Tirmidhi."

#### Customs: Initiation into Sufi Orders

It has been the way of the Sufi masters to also initiate into their spiritual orders people from whom little can be expected in the way of spiritual advancement. While this may appear to be little more than an exercise in futility, there is at least the advantage of the blessings which come to them through their association with a Sufi order. This kind of bay'ah, then, is given only for the sake of barakah. This practice is clearly supported by the hadith quoted here, as even those who sit in the company of Allah's special servants will not be deprived. Certainly, when a person takes bay f ah from a Sufi master it is more than likely that the person will attach themselves to the master at least to the extent of sitting and conversing with the master from time to time.

### HADITH 100

َرُ أَيْ هُرِيُوهَ ۚ وَمُمَا<هُ عَنْهُ ۚ يَرْ-الْهِ رَسُولُ اللهِ صَلَّى الله ۚ فَي وَسَلَّمَ ۚ كُرُورُ وَاللهِ يَوْمَ الْقِيمَامَةِ اللهِ CtuJou. وَهُ كَالَ الشَّفَى اللهِ عَنْهُ بِهَا الْحَدِيْنِ عَنْ أَيْ اللهِ مُعْلُويَةً مَضِيَ اللهُ عَنْهُ بُكَاءً شَدِيْداً مَنْهُ مَعْلُولِكَ مَعْلُولِكَ مُعْلُولُكُوا عُ بَكَى مُعْلُويَةً مَضِيَ اللهُ عَنْهُ بُكَاءً شَدِيْداً مَنْهُ مَعْلُولُكُمَ مَعْلُويَةً مَعْمُ اللهُ عَنْهُ بُكَاءً شَدِيْداً مَنْهُ وَالنسائي) وَجُهِهِ. (أخرجه » ووالترمذي إلى المُطاقِع النسائي)

It is related on the authority of Shufayy al- Asbuhi that he related a hadith to Muawiyah A concerning the first people to be questioned on the Day of Judgment in exactly the way he had heard it from Abu Huraira &, and that Muawiyah & had said, "If that is what is going to happen to them, then what about the rest of us?" Then Mu'awiyah & broke down and cried so much that people thought he was going to die. But he eventually regained hiscomposure, wiped his face, and said, "Alfah and His Messenger are right." Ihen he quoted from the Qu'an: "Whoso desires the life of this world and its temptations, We will pay them in full for their works therein, and they shall not be defrauded there: they are those for whom in the world to come there is only the Fire. Their deeds will have failed them, and void will be their works." This hadith was related by Muslim, Nasal and Tirmidhi. 76

### Stoles: Spiritual Ardour

Spiritual ardour, or wajd has been defined as one's being overwhelmed by a peculiar but praiseworthy spiritual state. While there are many different forms and degrees of wajd, only that which is free of dissemblance may be considered praiseworthy. Muawiyah's state, as described in this hadith, is an example of true wajd.

# HADITH 101

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَ<sup>رَ</sup>هُ فِيْ قِصَّّةِ مُناظَّرَةِ أَبِيْ بَكْرٍ رَضِيَ اللهُ عَنْهُ وَعَمَرَ رَضِيَ اللهُ عَنْهُ • Ji3i J. مَانِعِيْ الزَّكوةِ مَ عُمَرُ: َ مِاهُو ِ \* أَنَّهُ الْخَلَّ عَلَمُ اللَّهُ عَنْهُ لِلْهِ اللَّهُ عَنْهُ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ . (رواه البخاري وغيره) رَضِيَ اللهُ عَنْهُ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ . (رواه البخاري وغيره)

<sup>173</sup> Among the wives of the Messenger Maymur, is bint al-Harith & was perhaps best known for kindness and generosity. Of her, 'A' isha i said, "She was the most God-fearing among us, and the most attached to her relatives," y t d.

<sup>174</sup> Bukhari: 6408, Muslim: 2689, Tirmidhi: 3600

<sup>\*75</sup> al-Our'an, 11:15

W Muslim: 1905, Tirmidhi: 2382, Naša'i: 3139

It is related on the authority of Abu Hurairah &, concerning the differ 1' ence of opinion between Abu Bakr £ and Umar & on the question of whether or not to make war on those who withheld payment of Zakah that Umar & said, "By Allah! When I saw that Allah had opened the heart of Abu Bakr A to the waging of war, I knew that he was right." This hadith was related in its entirety by Malik, Muslim, Bukhari, Nasa'i, Abu Dawud and Tirmidhi."

#### States: Divine Guidance

The biographies of the Sufi masters contain innumerable references to incidents of divine guidance, or ilham. What is termed in the hadith above as Allah's opening the heart of Abu Bakr clearly attests to the validity of the ilham of the mas ters. Essentially, ilham is divine guidance exerted directly upon the heart. In the argument referred to in the hadith, it would appear that both Abu Bakr & and 'Umar £ were made recipients of divine guidance. First, Abu Bakr & received it and then, through the spiritual effusion of Abu Bakr's & words, the ilham was passed to 'Umar Horeover, since the outcome of their ilham was in no way contrary to the Shari a, they acted upon it.

# HADITH 102

عَنْ أَيْ ذَرِّ رَضِيَ أُ اللهُ مِنَا قَالاً اللهُ مِنْ وَاللهُ اللهُ مِنْ اللهُ مِنْ اللهُ مِنْ اللهُ مِنْ اللهُ اللهُ مِنْ اللهُ اللهُل

It is related on the authority of Abu Dharr that Allah's \*\*essenger said, "Asceticism is not simply a matter of your denying yourself what is lawful, or of spuming wealth. Asceticism is your having more faith in what is in the hand of Allah than in what you hold in your own hand. And asceticism is your desiring more a reward for your enduring affliction than an end to it." This hadith was related by Tirmidhi. 178

vitalities of asceticism, zului, and trust in Allah, tmvnkkul, two qualities of the of asceticism, zului, and trust in Allah, tmvnkkul, two qualities of the of toasters which are so inseparable from true mastery as to be unmistakable distinguishing traits of the true master, are concisely explained in this hadith (art. this hadith should go a long way toward eliminating the misconcep lions people have concerning ascetics as people who shun all lawful pleasures as 'pletely as they do unlawful ones, who immediately give away whatever they pie, and who never lift a finger to extract themselves from difficulty. From the 'hadith quoted here, it is clear that these matters are in no way essential to true which is one's having more faith in what is in the hands of Allah than in that it is one's own hands, and one's being happier with misfortune than without the sake of the reward lo be had for being patient under the strain of it.

### HADITH 103

َ الْإِيْلُكُ ﴿ إِنْ الْمَالُونُ لَا أُنَا اللَّهُ أَلَا لَا إِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ الزُّ اللَّهُ \* الْجَالُونُ اللَّهُ ال

It is related on the authority of 'Atiyyah al-Sa'di that the Messenger of Alla said, "A believer will never truly be heedful unless he/she forsakes what is unobjectionable as a precaution against what is objectionable." This hadith was related by Tirmidhi. 199

Miscetaeows: Rebutting the Objection to the Denouncement of Lawful Pleasures Most strait-laced formalists take exception to the Sufi practice of renouncing worldly pleasures, saying that this is contrary to the Sunna. However, the truth of the matter as disclosed by the hadith above is that this practice is indeed a part of the Sunna, and the way to true taqwā, or heedfulness.

# HADITH 104

عَنْ عَبَّادِ ﴿ كَمَيْمٍ أَنَّ أَبَا بَشِيْرِ الأَنْصَارِيِّ ﴿ ثُهُ ﴾ ) 1 (أَلَّ مَثَلَهُ أَلَّهُ كَانَ مَعَ زِلاَ بِهِ اللهِ عَلَيْ وَسَلَّمَ فِي المَّذَّ مِنْ وَتَرَافُولِانَا اللهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرِ فَأَمَرَ مُعَاوِيَةً : «لا تَبْقَيَنَّ فِيْ رَقَبَةٍ بَعِيْرٍ فِلاَدَةً مِنْ وَتَرَافُولِانَا اللهِ عَلَيْ وَسَلِّمَ فَلَا مَنْ وَتَرَافُولِانَا اللهِ عَلَيْهِ وَسَلَّمَ فِي مَا مَنْ وَتَرَافُولِانَا اللهِ عَلَيْهِ وَسَلِّمَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ عَلَيْهِ وَسَلَّمَ فِي اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ وَسَلَّمَ فِي اللهُ اللهُ عَلَيْهِ وَاللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهِ وَاللّهُ اللهُ اللهِ اللهُ اللهُواللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ اللللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ الللللّهُ اللللللللللللّهُ الللّهُ اللللل

<sup>177</sup> Bukhari: 4986

<sup>178</sup> Tirmidhi: 2340, Ibn Majah: 4100

It is related on the authority of Abbad ibn Tamim that Abu Bashir £  $w_{as}$  once on a journey with Allah's Prophet when it was announced that there was not to remain on the neck of any camel any kind of collar except that it be cut off. This was related by Malik, Bukhari and Abu Dawud."0.

Reform: Unlawful Charms

Most commentators on this hadith have explained that the announcement  $wa_s$  made because the Arabs from before the advent of Islam were accustomed  $t_0$  tying protective charms around the necks of their animals; charms which,  $f_{\rm Ot}$  the most part, could not be tolerated by the Shari a of Islam. This hadith, then proclaims the prohibition of all amulets, charms and talismans that are in any way antithetical to the Shari'a.  $^{\rm rs}$  Many  $^{\rm 7}$  of today's so-called Sufis would do well to take note of this.

# HADITH 105

It is related on the authority of Kabashah that Allah's Messengei once entered her house and, while standing, drank from the mouth of a water bag that was hanging from a peg on the wall. Later, she cut the leather away from the mouth of the water bag. This much of the hadith was related by Tirmidhi. In the version of the hadith related by Razin, Kabashah added, "Then I made from the leather a small flask from which I used to drink." 180

Customs: Blessings from what is Used by a Master

The belief of many disciples that there are blessings to be

The belief of many disciples that there are blessings to be had from whatever their master touches, or drinks from, or wears, is verified by this hadith.

Reform: Permission to Use What Was Used by a Master

Many of those who use such articles do so only occasionally. There is nothing

182 Tirmidhi: 1892, Ibn Maj ah : 3423

of other than Allah 194]> he has discussed

(flonfwl']<sup>1,1,1</sup> is if it is done as a measure to conserve the effects of the blessings jK#ever, il it is done out of a belief that frequent use is in some way disrespect (D^then the words, "from which I used to drink" from the hadith should suffice todisvd that groundless belief.

### HADITH 106

وَ مُ عَلَيْهِ مَ سَلَّمَ حَانِطَ رَجُلِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ مَ سَلَّمَ حَانِطَ رَجُلِ مِ الْأَسْارِيُ وَ مُ يُحُونُ مُ عَانِيْ اللهُ عَلَيْهِ مَا اللهِ عَلَى مُ لَاللَّهِ عَلَيْهِ مَا عَرَا اللهِ عَلَيْهِ مَا عَر مَا يَعْمُونُ اللهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ مَا اللهِ عَلَيْهِ مَا عَرَا اللهِ عَلَيْهِ عَلَيْهِ وَالْوداود)

It is related on the authority of Jabir & that Allah's Messenger sfe once
entered a vegetable garden owned by a man from the Ansar of Madina
who was, at that moment, drawing water from his well. The Emissary
said, "If you have some water which has stood overnight in a water bag, I'd
prefer to drink that. But, if you don't, I'll just ask you for a drink from that
well?" This hadith was related by Bukhari and Abu Dawud. 844"

Miscellaneous: Latitude in Partaking of Worldly Pleasures

A number of Sufi masters are known to have been quite liberal in matters of food and drink, giving nearly ceremonious attention to the ways in which food was prepared and served. Certain purists have objected that this sort of behaviour has nothing to do with self denial or any of the other concerns of a true master. The Prophe's showing of a preference for one kind of water over another is certainly indicative of a certain degree of latitude in such matters, especially with regard to the spiritually developed. The wisdom behind all of this is that through one's partaking of these delights, one's love for the True Provider is increased, while at the same time one's dependence on Him is demonstrated in a practical manner. Both of these qualities may be numbered among the objectives of the Sufi way. Actually, in the same way that there is a great deal which is beneficial in forsaking worldly pleasures, there is also a great deal which is beneficial in partaking of them. Finally, only a master should decide how much of each will be suitable for him/herself or for his/her disciples.

<sup>180</sup> Bukhari: 3005, Muslim: 2115, Abu Dawud: 2552, Muwatta': 3456

<sup>181</sup> The author is speaking here of unlawful charms, i.e. charms in the name or in the shape of humans, etc. Otherwise, in his commentary on hadiths [28] and, how, in fact, the practice of making charms is a part of the Sunna. yt d.

is) Well water left overnight will be clearer, as the dust particles have a chance to settle to the bottom,

Areas freshly drawn water from a desert well will often be murky. YTD.

<sup>184</sup> Bukhari: 5613, Abu Dawud: 3724, Ibn Majah: 3432

### HADITH 107

عن أي هريرة مَنهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْأَيْتُ لَيْلَةَ أُسْرِيْ بِي إِنهُ اللّهِ عَلَيْهِ وَسَنِ، فَ. اللهُ اللّهِ وَإِنَّ اللّهِ أَسَالًا لَهُ اللّهُ اللّهُ الْحَمْدُ مِنْ اللّهُ اللّهُ

It is related on the authority- of Abū Huraira & that the Messenger of Allah Aid, "On the night I was taken up into the heavens, 1 was given two cups; one of wine and one of milk. When I drank the cup of milk, an angel said, "Praise be to Allah Who guided you to Islam. Had you taken the wine, the community of your followers w'ould have gone astray." This badith was related by Nasai. "S"."

### Questions: The World of Manifest Meaning

The particular meaning-form of Islam is milk, while the meaning-form of worldly pleasures is wine. Thus, the world of manifest meaning, so often referred toby Suf masters, finds confirmation in the hadith related here.

# HADITH 108

عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَشُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: آبَيْنَ الرَّجُلِ وَيَئِنَ الشَّرْكِ تَرْكُ الصَّلوةِ». (أخرجه مسلم)

It is related on the authority of Jabir that Allah Messenger said,
"Between a person and disbelief there is ones abandonment of regular
prayer." This hadith was related by Muslim and Tirmidhi. 188

Sayings: Calling a Misdeed Disbelief

In the works of many<sup>7</sup> Sufi masters misdeeds are referred to as disbelief. For example,

On the Way, its disbelief to bear enmity,
With us the hearts a mirror, that's our policy

As the same thing has been done in this hadith (one does not become a disbeliever by missing ones prayers), it may be said to corroborate this figurative usage

185 Bukhari: 3394, Muslim: 168, Tirmidhi: 3130, Nasa'i.- 5660

186 Muslim: 82, Abu Dawud. 4678, Tirmidhi: 2691

of words. In the same way that the hadith can be explained, is so also the sayings and writings of the Sufis can be explained or interpreted in one way or another.

### HADITH 109

عَنْ أَبِيْ `َ ُ ۚ ۚ ۚ ۚ فَعَنْهُ ۚ ۚ وَرَلْمُونَىٰ اقْهِمِظَلَىٰ اخْدُمُطَلَقِهِ؞ ⁄َنَّـلَمْ فَامَّ حَنَى أَصْبَعَالِما لِهَا وَالْمَ تُعَذَّيْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ كُنْمُ فَإِنَّكَ أَنْتَ الْعَرْبِرُو الْوَكِيْمُ﴾ (أخرجه النسانی)

His related on the authority of Abū Dharr & that Allah's Prophet A stood all night in prayer, reciting one verse over and over again until morning.

The verse was: "If you punish them, they are your servants; and if you forgive them, you are the Almighty, All Wise." This hadith was related by Našai "

Miscellaneous: Spiritual Disciplines

Itisa frequent charge of the formalists that the rigorous variety of spiritual disciplines, or mujahadah practised by the Sufis is a blameworthy form of innovation, Mali. From the hadith above it should be more than evident that such discipline was practised by the Prophe himself, which makes it a part of the Sunna. The few hadith which mention the prohibition of such practices also clarify that the prohibition is only for those who are physically unable to perform those practices or are otherwise not in a position to perform them regularly.

# HADITH 110

عَنْ عَلِيٍّ ۚ وِ - أَ- إِلَّ الرَّ هُنِ قَالَ ابْنُ عُمَرَ رَضِيَ ٥٥ عَنْهُ يَحْكِيْ صَلَوةَ رَسُولِ الْمِنافِلِينَ الْمُنافِقِينَ وَهُ عَنْهُ يَحْكِيْ صَلَوةَ رَسُولِ الْمِنافِقِينَ مَنَ عَلَيْ مَنْ مَنِي مَصَرِهِ إِلَيْهَا - (-- إِلاَ الْمِنْالَةِ وَرَمَى بِبَصَرِهِ إِلَيْهَا - (أ-- إِللَّ

It is related on the authority of All ibn 'Abd al-Rahman that 'Abdullah ibn 'Umar & said in his description of how the Prophet used perform the prayer, saldh, that housed to point toward the qiblah with the fore-finger, and then keep his gaze fixed on that finger. This hadith was related by Nasal. 18'

188 Nasa'i: ion

189 Nasal 1161

is? The explanation given by most commentators is that non-performance of salah may be taken to mean complete abandonment of saldh as a practice and a part of faith, in which case, the non-performer becomes a disbeliever, v.d.

It is related on the authority of Ibn Zubayr concerning the prayer of Allah's Prophet .& that his gaze never went beyond the tip of the finger he was pointing with. This hadith was related by Abu Dawud and Nasai.""

#### Practices: Increasing Concentration

Among the many spiritual disciplines practised by the Sufis is their looking fixedly at a single object. The purpose of this particular exercise, and many others like it, is to increase the powers of concentration and absorption. The two hadith quoted here would seem to confirm this practice.

### HADITH 112

َ الْفَضْلِ الْ ٢ 'r"^ Cr. أَ وَضِيَ ا ( 4 عَنْهُ قَالَ: أَ اللهَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهُ اللهُ

It is related on the authority of al-Fadl ibn 'Abbas that Allah's Lessenger (£). said, "Salah is performed in twos, with one's witnessing after every two cycles, and with humility and devotion. The prayer of those who do not do these things will be stillborn. This hadith was related by Tirmidhi. 191

#### Ouestions: The Need for Humility

While most Sufis hold that complete concentration is essential to the proper performance of prayer and other acts of worship, the formalists insist that it is not. The hadith above makes it perfectly clear that this is indeed essential, as without it prayer is stillborn and imperfect.

# **ḤADITH 113**

عَنْ عَائِشَةً رَضِيَ لَالَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ مَلَى لَا لَكُذْ £ كَارًا وَ مَيْصَةٍ

190 Abu Dawud: 990

191 Tirmidhi: 385

Mmvldnd Ashraf Ali Duirmwi n<j

It is related on the authority of A' isha t#± that Allah's Messenger \$s per\_formed prayer while dressed in an embroidered robe. When he caught himself gazing at the embroidery, he said, "Take this robe of mine away to Abu Jahm ibn Hudhayfah and exchange it for a simple woollen robe. This thing has just distracted me from my prayer!" This hadith was related by Malik, Muslim, Bukhari, Nasal and Abu Dawud. In the version related by Malik and Abu Dawud, the last sentence reads, "I was looking at it as I performed prayer and became afraid that it might distract me"."

Practices: Foregoing Whatever Interferes with Concentration

Ibis, hadith clearly endorses the reduction in factors that distract from the remembrance of Allatawhich is practised by so many of the Sufi masters.

### Questions: Whisperbig and Vague Suspicions

Another matter that becomes evident from this hadith is that occasionally mild forms of waswasa, whisperings and vague suspicions, are visited upon the spiritually developed. This is certainly not in any way to be construed as detracting from their virtues and perfection.

#### diameter: Publicising Ones Condition

It is a part of sincerity and humility to make one's own seemingly imperfect condition known to one's followers and disciples. There is a provision to this, however, and that is that there be no danger of someone's misunderstanding and then having doubts about the Sufi way or Islam. If the imperfect condition is one of wrongdoing, then it is essential that it not be made known to others, as there are many hadith which expressly prohibit the broadcasting of one's own or another's wrongdoing.

# HADITH 114

192 Bukhari: 373, Muslim: 556, Abu Dawud: 914. Nasa'i: 772, Muwatta: 324,325. The addition in Malik udAbu Dawud alluded to above are actually in Malik and Bukhari.

It is related on the authority of Abu Hurairah & that the Messenger of I Allah & said, "May the curse of Allah be on those Christians and  $|_{CW_x}I$  who worship the graves of their prophets!" This hadith was related by Bukhari, Muslim, Abu Dawud and Nasd'i."

#### Reform: Grave Worship

This hadith should suffice as admonishment to the ignorant Sufis of our times who prostrate themselves at the graves of past Sufi masters, regardless of whether they do so with the intention of worship, which is clearly disbelief, or with the intention of greeting, which is a major act of wrongdoing and no more than a step removed from disbelief.

### HADITH 115

عَنْ أَيِ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلَّي وَفِيْهِ قَالَ: " إِنَّ عَدُو اللهِ عَلَيْهِ وَسَلَّمَ يُصَلَّي وَفِيْهِ قَالَ: " إِنَّ عَدُو اللهِ عَدُو اللهِ اللِيُشِقَالُهُ فِي وَجْهِيْ». الحديث (رواه مسلم)

It is related on the authority of Abu Darda that Allah's sessenger once stood and began to perform his prayer. When he had finished, he reported to his Companions, "Ibils, the enemy of Allah, brought a flame from the Fire of hell and tried to put it in my face." This hadith was related by Muslim and Nasa'i.!"

#### Miscellaneous: No One is Safe from the Promptings of Satan

From this hadith it should be clear that regardless of how perfectly developed a person may be spiritually, one should never underestimate the disruptive power of Satan, *Iblis*. On the contrary, one should constantly be on guard against Satan's causing one to do wrong. Look at the insolence of the wretch who dared even to come into the presence of Allah's Messenges, threatening him with burning fire while he was at prayer! As the prophets are protected from wrongdoing, Satan had to resort to the threat of physical violence in order to cause distress to the Prophet

### HADITH 116

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "مَنْ سَمِعَ

193 Bukhari: 1390, Muslim. - 530, Abu Dawud: 3227, Nasa'i: 704, 2049

194 Muslim: 542

JaCli فَلَمْ يَمْنَعُهُ إِنْ يَلَهُ وَمُنَالُغُنُرُ ﴾ لَمْ تُقْبَلُ مِنْهُ الصَّلو كُو زَّزِزٍ صَلاَهَا، فِيلَ، وَمَا الْغُفْرُ؟ قَالَ وَخُوفٌ \* مَرَضٌ». (أَجْهُوجه أَبُو

T is related on the authority of Ibn Abbas & that Allah's Messenger A aid, the prayer performed by someone who hears the call to prayer and, without an excuse, fails to answer that call will not be accepted." One of the Companions asked what a valid excuse was, so the Prophet replied. "Fear, or sickness." This hadith was related by Abu Dawüd."5

#### Reform: Performing the Prayer in a Mosaue

Many of our modern-day Sufis rarely if ever go to a mosque to perform their prayer. It is quite clear from this hadith that these dervishes need correcting; for (hen their prayer is imperfect to the point of being unacceptable, of what avail will their dnikr and other disciplines be to them?

# hadit h 117

ُهُ ﴿ يَضُونُمُ ۚ وَيَقُو ُ اللَّهُلَى اللهُ عَنْهُ وَسُمِثلَ ﴾ ﴿ رَجُلِ يَصُونُمُ ۚ وَيَقُو ُ اللَّهُلَى اللَّهُ الْمُؤْمُ اللَّهُلَ اللَّهُ مَا اللَّهُ مَا اللَّهُ اللللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُونِ الللللِّهُ اللللِّهُ الللللِّهُ الللللْمُ اللَّهُ الللللْمُ الللِّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ الللللِمُ اللَّهُ الللللِمُ الللللْمُ اللللْمُ اللَّهُ الللللِّهُ اللللللِمُ الللللْمُ اللَّهُ الللْمُونِ اللللللْمُ اللللْمُ اللَّهُ الللللِمُ الللللللْمُ اللْمُونِ اللللْمُ اللَّهُ اللَّهُ اللْمُؤْمِ اللْمُؤْمِ الللللللِمُ اللللللللْمُ اللللللْمُ الللللللْمُ اللللللِمُ الللللِمُ اللللللِمُ اللْمُؤْمِ اللللللللِمُ اللللللِمُ اللللللِمُ اللللللللِمُ اللللللِمُ الللللللْمُ اللللللِمُ الللللللللِمُ اللللللِمُ اللللللللِمُ الللللللللللِمُ الللللللللللْمُ الللللللللللِمُ الللللللللللِمُ اللللللِمُ الللللللِمُ اللللللِمُ الللللللللِمُ الللللللِمُ اللللل

It is related on the authority of Ibn 'Abbas & that when he was asked about someone who spent his days fasting and his nights in prayer, but who never went to a mosque for congregational prayers, he answered, "He is one of the people of the Fire." This hadith was related by Tirmidhi."

#### Re/orm: Prayer in the Mosque

lhe same subject that was mentioned in the hadith above is again mentioned here, but with even greater emphasis.

# .hadith 118

عَنْ ِ . عَانْمِنِ مَالِكِ رَضِيَ أَنُ مَ اللَّهِ مُولِكَ مَنْ السَّيُولَ تَحُولُ بَيْنِي رَبَّنَ مَا السَّيُولَ تَحُولُ بَيْنِي رَبَّنَ مَا السَّيُولَ السَّيُولَ مَخُولُ بَيْنِي رَبَّنَ مَا السَّيْولَ السَّيُولَ اللَّهِ مَا اللَّهِ مَا اللَّهِ مَا اللَّهُ وَاللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ وَاللَّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّ

19S - - - Abu Dawud: 547

Even though this narration quotes  $\cdot_{k}$   $\cdot_{\kappa}$   $\cdot_{\kappa}$   $\cdot_{\kappa}$  considered, hadhh  $\cdot_{\kappa}$   $\cdot_{k}$   $\cdot_{\kappa}$   $\cdot_{\kappa}$   $\cdot_{\kappa}$   $\cdot_{\kappa}$  would never have said  $\cdot_{\kappa}$  he did unless  $\cdot_{k}$  he had heard  $\cdot_{k}$   $\cdot_{\kappa}$  Allah  $\cdot_{\kappa}$   $\cdot$ 

It is related on the authority of Utban ibn Malik £ that when he told Allah's Messenger aS- that the rains prevented him from making hiswai to the mosque for prayers and that he would like the Emissary A to come to his home and perform prayer with him in the place where he usually performed it. Allah's Messenger ds replied. "Yes, we will do it." This hadith was related by Malik. Muslim. Bukhari and Nasa'i.

#### Practices: Designating a Place Especially for Devotions

In spite of the fact that 'Utban might have chosen to perform prayer with the Prophet in any place in his home, he preferred that it be performed in the place in which he was accustomed to performing it when alone. The reason for this is that a designated place is a sure aid to increased concentration. Thus, when making dhikr or performing other spiritual disciplines it is better that one sit in a specially designated place. First, it should never be supposed that this designation is in itself an act of worship. Secondly', such a place should be chosen as will not interfere with the rights or comforts of others.

#### Customs: Taking a Place of Blessings

Another reason for 'Utbaris asking he Prophet to perform the hayer with him in that particular place was so that it would become a place of blessings (having once been occupied by the blessed person of Muhammad al-Musjafa ). The reason for this is that it is better that one be in a place of blessings when performing spiritual exercises such as *dhikr* and so on. Here also, however, the condition is that one does not exceed proper bounds in either what one believes about the subject or in one's practices related to it. If this condition is not met, one may very easily fall into the mistake of *bidah*.

### HADITH 119

عَنْ الهِ 4^5 أَلْهُهُ \$َالَ : كَالَ رَسُولُ اللهِ ثَ \* ثُ مَا مَهُ \$َالْأَهُ \$َالْأَهُ وَالْكَالُوا لِللهِ عَنْ اللهِ اللهِ اللهِ اللهُ اللهِ عَنْ اللهِ اللهِ اللهُ اللهِ اللهُ ا

It is related on the authority of Assa that Allah's Prophessionce said "When I begin performing prayer I feel like prolonging it. But sometimes I hear the crying of a child, and so I shorten the prayer because I,

ge how "p"" the child's mother (who may possibly be performing the
privet in the congregation] must be." This hadith was related by Muslim,
iokbari, Nasa'i and Tirmidhi !"

#### andions. Hil' Prayers of the Masters

yinTeopec oppose complete mental involvement to be the true objective of port, and thus believe it to be one of the qualities essential to spiritual mastery, that his hadith, however, it is plain to see that this is neither an objective nor dessential quality. Had this sort of absorption been essential for mastery, then was it that the greatest of all, Allah bless him and give him peace, was not pletely absorbed in his prayer? Why did he pay attention to the crying of jdiildl Why did he imagine in his mind's eye the anxiety of a child's mother? Nonetheless, absorption is certainly worthy of praise. But because something is praiseworthy does not mean that it is an end in itself.

# HADITH 120

It is related on the authority of Ibn °Umar that he Messenger of Allah said, "Straighten the rows, line up the shoulders, fill in the empty spaces, don't push against your neighbour, and don't leave any space in between for Satan." This hadith was related by Abu Dawud.\*8

#### Miscellaneous: Audible Group Dhikr

Itis the teaching of the Sufi masters that when doing audible group dhikr the participants should sit as closely together as possible. That teaching is borne out bythe words of the Prophet in the hadith quoted here, "Fill in the empty spaces." Certain masters have taught that empty spaces in the group are invitations to wswasa or vague misgivings. This is also supported by the hadith: "Don't leave any space in between for Satan."

<sup>197</sup> Bukhari: 709,710, Muslim: 470, Tirmidhi: 237, Ibn Majah: 989, NasaT.826

### HADITH 121

يَّدُ اللهُ بِنَ  $^{\dot{}}_{\dot{1}}$  أَنْ أَمْرُونِي رَضِيَ اللهُ عَدْ اللهُ بِنَ  $^{\dot{}}_{\dot{1}}$  أَنْ أَمْرُونِي رَضِيَ اللهُ عَدْ اللهُ بِنَ  $^{\dot{}}_{\dot{1}}$  أَنْ أَمْرُونِي رَضِيَ اللهُ عَدْ اللهُ بِنَ أُوْا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ» ثُمَّ ۖ ﴿ JU : «بِJU مِلْعَثَيْنِ ٓ Li jj . خَشْيَةً ۖ أَوْ صَلوِ اللَّهُ عَلَيْهُ

It is related on the authorin' of 'Abdullah ibn Mughaffal £ that Allah's Prophet & said, "Perform two cycles of prayer before sunset." The narrator added, "Then he said, 'Perform two cycles of prayer before sunset, if you wish,' so that no one would think that they had been ordered to do so." This hadith was related by Abu Dawud. In another version related by Muslim and Bukhari, the Prophet Said, "Perform prayer before sunset," three times, and then said, "If you wish," so that people would not think that to do so was Sunna.""

### Reform: Discounting Supposedly Requisite Practices

Although the practice of performing two cycles of prayer before sunset was mentioned expressly the Companions were made to understand that they were not to assume it was a duty; Then, concerning those practices for which there is no mention, express or otherwise, in the Qur'an or the Sunna, how is it possible that the Prophet could have intended that people obligate themselves to perform them? Furthermore, experience has shown that until people completely abandon these practices, they are not fully able to free themselves from the belief that they are somehow obligated to perform them. For this reason it is essential that they<sup>7</sup> discontinue these practices, whatever they may be.

# HADITH 122

عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَّهَ رَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ: «قَدْ غُفِرَ لَكَ مَاتَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ» JJsi Mil أُ (bjbLI \*ill a -< jL| a >.yt-\) (xlć.

It is related on the authority of Mughirah ibn Shu'bah that Allah's Messenger stand so long in night prayer that his feet swelled up. So one of

Mnwldnri Ashruf All Tinbinwi 11\$

INCompanions asked him why, if his former and his latter wrongs had been forgiven, did he have need of such rigorous devotions' Allah's Mes senger A replied, 'Am I not to be an appreciative servant'" This hadith was related by Bukhari, Muslim, Nasal and Tirmidhi.1"0

itlBtfllijicous: Rigorous Spiritual Disciplines

-fliccommentary on mujahadah at Hadith 109 applies equally to this hadith.

### HADITH 123

It is related on the authority of 'A'isha & that Allah's Prophet ifc. never missed a night prayer, tahajjud. If he was ill or fatigued, he performed the night prayer from a sitting position. This hadith was related by Abu Dawud. 100

#### Mings: Talcing Rest

When it becomes apparent to a master that a disciple's ardour is flagging, then, in accordance with the teachings of the Sufi masters, he should decrease the disciple's disciplines and allow him/her to take more rest. The hadith quoted here may be cited as containing the foundation of this teaching, as the Prophet himself<sup>\(\)</sup> used sometimes (when fatigued) to take the liberty of performing the night prayer in a sitting position.

# HADITH 124

عُثْرُانَ dr Ch وَضِي أَعْنُهُ مَعْنَهُ مَ مُنْ الْعَاصِ رَضِي الْعَامِلَ الْعَلَالَةِ الْعَلَالَةِ الْعَلَالَةِ  $ilde{x}^{\dagger}$  هُا  $ilde{x}^{\dagger}$  صَلاَ بِيْ وَبَيْنَ قِرَائَتِيْ يُلَبِّسُهَا َ مَ رَسُولُلُ إِلَمَ إِلَا أَوْ الْمِالِكِ إِلَى الْمَازِيْ  $ilde{x}^{\dagger}$ . نَّ الْمَالِيَّ اللَّهُ اللَّهُ خِنْزِبٌ مِ مَنْ مَنْ مَنْ اللَّهُ مِنْزِبٌ مِ اللَّهِ اللَّهُ اللهِ اللَّهُ اللهِ اللَّهُ اللهِ اللَّهُ اللهِ اللَّهُ اللهِ الل (As-y4). ^c- J, Ia 5 4)1 alkiv , jJdi čJJuiš! jd

It is related on the authority of cUthman ibn cAbu al-cAs & that he said

<sup>199</sup> Abu Dawud: 1281, Bukhari: 1183, Muslim: 838

Bukhari: 4836, Muslim: 2819, Tirmidhi: 412, Nasa'i: 1645, Ibn Majah: 1419 Abu Dawud: 1307

#### 116 A SUH STUDY OF HADITH

to Allah's Messenger, Allah bless him and give him peace, "Satan comes between me and my prayer, interfering with my recitation of the Qur'an so that 1 become confused." So Allah's Messenger & replied to him, "That is the satan called Khanzab. When you sense his presence, seek refuge in Allah from him and spit three times to your left." 'Uthman & said, "So, I did that. And when 1 did, Allah made him (the satan) go away." This hadith was related by Muslim?"

#### Miscellaneous: A Cure for Whisperings

There are a number of methods for curing waswasa, including the method recommended in the hadith here. The basic element in all of these cures, how ever, is one's directing one's attention to Allah and ignoring the wostvasa. Whatever specific methods are mentioned in the numerous hadith which have come to us on the subject are all essentially related to this one simple principle. In the particular method mentioned in the hadith related by 'Uthman the directive to seek refuge in Allah as a way of turning one's attention toward Allah so, while the directive to spit on the left is a way of ignoring the whisperings. It would also seem apparent that this method is best applied prior to ones beginning the prayer.

### HADITH 125

عَنْ َ إِنْ هُرَيْرَةَ رَضِيَ أَ أَ أَلَهُ مِهِ اللَّهُ \* اللَّهُ \* اللَّهُ \* اللَّهُ عَنِ أَنْ هُرَاكِهُ \* اللّهُ عَنِ اللَّهُ عَنِ اللّهُ عَنِ اللّهُ عَنَ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَنْ اللّهُ عَلَمْ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلَيْكُونَ عَلَيْ اللّهُ عَلَيْكُونَ عَلَيْكُونَ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونَ عَلْمُ اللّهُ عَلَيْكُونَ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُولُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونَ عَلَيْكُونُ عَلِيكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلْكُونُ عَلَيْكُونُ عَلِي اللّهُ عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ عَلْمُعَلِي عَلَيْكُونُ عَلَيْكُونُ عَلَيْكُونُ ك

It is related on the authority of Abu Hurairah that a magnetic to Allah's Prophet and sasked if there was permission for one fasting to embrace one's wife. So the Prophet gave the man permission to do so. But when another man came and asked the same thing, the Prophet refused to give him permission. The man he gave permission to was an old man while the man he refused was a young one. This hadith was related b Ah' Dawud. 101

y \_\_\_u

#### flirts Fiirli According to His Own

Ols been the practice of the Sufi masters to instruct their disciples each accord a constant of the practice of the Sufi masters to instruct their disciples each accordatollar own particular spiritual development, state, and abilities the eyent jibcd in this hadith is quite obviously based on the same underlying princi furthermore, the hadith lends support to the practice of most Sufi masters giving instruction to their disciples in private. It is not difficult to imagine the fusion which would result if novices of limited abilities and spiritual stature with lobegin with practices and disciplines meant for advanced Sufis. Further, (note, private instruction is often more effective for the reason that the rapport atween teacher and student can be more firmly established in private.

### HADITH 126

عَنْ ۚ يَّ الْمُهُمُّعَةَ مِنْ كَلِّ الْمُوالُّهُ الْمُوالُّهُ الْمُؤَلِّمُ اللَّهِ مِنْ مُ وَالْمُوالُّهُ إِلَّهُ الْمُؤَلِّمُ اللَّهُمُّعَةَ بِصِيَامٍ مِنْ مُ وَلَيْ إِلَيْهِ إِلَّهُ الْمُؤْلُونُ إِلَّهُ الْمُؤْلُونُ إِلَّهُ الْمُؤْلُونُ إِلَيْ الْمُؤْلُونُ إِلَيْهُ الْمُؤْلُونُ إِلَيْهُ اللَّهُ الْمُؤْلُونُ إِلَيْهُ اللَّهُ الْمُؤْلُونُ إِلَيْهُ اللَّهُ الللِيلِيلُونُ اللللِّهُ اللللِّلْمُ اللللِّهُ اللللِّلْمُ اللَّهُ اللَّهُ اللللِّلْمُ الللِّلْمُ اللللِّلْمُ الللِّلْمُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللَّهُ اللللِّلْمُ اللللِّلْمُ اللِّلْمُ اللَّهُ الللِّلْمُ اللللِّلْمُ اللللْمُ اللللِّلْمُ الللللِّلْمُ اللَّلِمُ اللللْمُ اللَّلْمُ اللللْمُ الللْمُ اللللْمُ الللْمُ الللْمُ الللِّلِمُ الللْمُ اللْمُؤْلِمُ اللللْمُ اللللْمُ اللْمُؤْلِمُ الللللِمُ اللللْمُ الللْمُ الللْمُؤْلُونُ اللللْمُ الللْمُ

It is related on the authority of Abu Hurairah that the Messenger of Allaksaid, "Do not single out the night of Ju mu ah from among all other nights for standing in' prayer. And do not single out the day of Jumu'ah from among all other days for fasting. Fast on Jumu'ah only when a fast that you regularly keep<sup>104</sup> falls on that day." This hadith was related by Muslim. 101

#### ltform:TiirningPractice into Belief

fa, concerning a matter of practice, there is nothing in the Shari'a to limit its performance to a certain time or place, then to make it a belief that the practice should be performed at only a certain time or place, or to intend to perform it only at a certain time or place even if one is not regular in doing so, or to be regular in performing it at a certain time even if one does not intend to be doing w,or to give those who do not know the impression that the practice is in some way limited to a certain time or place, is clearly prohibited by the Shari'a. In our own times not only the Muslims in general, but many Sufis as well have become entangled in this affliction.

<sup>202</sup> Muslim: 2203

<sup>203</sup> Abu Dawud: 2387

<sup>104</sup> tor example, if one regularly fasts in the middle of the month, or after every three days, as recomaodedin the Sunna, yt d.

<sup>205</sup> Muslim: 1144

### **ḤAD1TH 127**

#### Questions: Inner Meaning

In this hadith as well there is clear support for the Sufi way. Indeed, what the hadith alludes to is the very same purification of the heart and cultivation of good character and deeds which are promoted by tasaywuf. Another point to be gleaned from this hadith is that the writings of many Sufi masters may be viewed in much the same way, i.e. for their content rather than their form. Indeed, there are many examples of the use of this sort of language by the Prophet himself.

# HADITH 128

﴾ ﴿ أَنْسٍ رَضِيَ اللهُ ۗ ثُنُ مَ بَعَثَيْرُهُ الْ اللهِ اللهِ صَلَى اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ ال

It is related on the authority of Anas & that Allah's Prophe sent him on a mission for something he needed done. When Anas was late in returning, his mother asked him what had delayed him, so Anas explained that he had been sent by the Prophet & to do something for him, and that it was a secret. Then Anas mother said, "Don't ever reveal a secret of the Prophet to worm." This was related by Bukhari and Muslinf. 20?

### keeping Secrets

\*keeping of secrets is something which is greatly emphasised by Sufi masters,

\*tdkss of whether the secrets have to do with the instructions one receives

\*mones master, or with one's visions, or dreams, or with experiences one has

\*will under the instruction of a master.

# HADITH 129

آل عُمَوَ رَضِيَ أُ ۖ أُ -2 --3 اللهُ اللهُ أَل الْ -1 (4 لَّ-ل الْ 4 أَ -1 اللهُ وَالْمَ الْوَا وَأَ مِنْ عِبَادِ اللهُ ا

11 is related on the authority of Umar the Allah's Messenger said,

Verily, there are people among the servants of Allah who are neither
prophets nor martyrs, but whose good fortune will be coveted on the Day
of judgment by the prophets and martyrs because of the positions they
mil hold nearby the Almighty." The Companions said, "Tell us, O Allah's
Messenger, who these people are!" So the Emissary replies, "They are
s people who love one another for no other reason than for the sake of
Allah, who have no blood or financial ties between them. By Allah! Their
faces and everything else about them will be light! When most people fear,
they will have no fear; and when most people sorrow, they will have no
sorrow!" Then the Emissary stited the following verse: "Surely, the
friends of Allah; no fear shall beset them, neither shall they sorrow."

This was related by Abu Dawud. 209

#### Virtues: The Friends of Allah

Il is hardly necessary to point out here that the people referred to in this hadith arethegreat Sufi masters. No one should suspect that the words, . ..whose good fortune will be coveted of the Day of Judgment by the prophets," point somehow to the inferiority of the prophets, as that is clearly nonsense.

<sup>206</sup> Muslim: 2564, Abu Dawud: 4882, Tirmidhi: 1927, Ibn Majah: 4143

<sup>207</sup> This account was not found in these words in Bukhari. Muslim. 2482

<sup>10</sup>S al Qur'an, 10:62

<sup>109</sup> Abii Dawiid: 3527

# HADITH 130

عَنْ لَنِي عَلَى أَوْمِي الْهُ إِنَّا الْمُوْمَ وَلاَيْسَتَطَيْعُ الْمُوْمَ وَلاَيْسَتَطِيْعُ الْمُوْمَ وَلاَيْسَتَطِيْعُ الْمُوْمَ وَلاَيْسَتَطِيْعُ الْمُوْمَ وَلاَيْسَتَطِيْعُ الْمُومَةُ وَالْمُعْمَى إِنَّ الْمُومَةُ وَالْمُومِدِي ﴿ الْحَرِجِهِ ﴿ وَهِ كَانُومُ مَا مَوْمُ وَمُومُ وَالْمُومُ وَمُ مَوْمُ وَمُومُ وَالْمُومُ وَمُعُ مَوْمُ وَمُومُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللّ

It is related on the authority of Abu Dharr & that he once said, "O Allah's Prophet! What about someone who really loves a certain group of peopie, but is unable to do what they do?" The Prophet Prophet You O'Abu Dharr, will always be with those you love." This was related by Abu Dawud. The words of Tirmidhl's report from Safwan bhar Assal are: "Man will be with whom he loves."

#### Virtues: Those Who Love the Masters

This hadith points clearly to the virtue of those who love and follow the great Sufi masters. We have seen by experience how most disciples begin to love their masters from the time of their initiation into the order, bayeah. Quite often, a master will initiate a person from whom little can be expected in the way of spiritual disciplines and development, solely for the reason that they possess the requisite desire. Finally, our deeds are judged by our intentions.

# HADĪTH 131

عَنْ ﴿ مُ مُ كَوْرَهُ عَنْهُ مَ كَالَمُ اللَّهُ وَالْحُولُولَ اللَّهِ وَسَلَّمَ: ﴿ الْأَرْوَاحُ عَنْ ﴿ مُ كَالَمُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَاللّالِمُواللَّهُ وَاللَّهُ وَالَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا لَاللَّا لَاللَّا لَّا لَا لَا لَاللَّا لَاللَّهُ وَاللَّهُ وَاللَّا لَا لَاللَّا لّ

### ^tic'is Spiritual Harmony

f<fiebence 'ias shown that the success of any master-disciple relationship l'dson 'here being some sort of natural harmony between the two. this will be seen to have been attributed in this hadith to prior acquaint in the spirit world. 212 Furthermore, in cases where this natural harmony is joint be lacking, it often happens that a master will decline to grant initiation, 'nih, preferring instead to recommend that the prospective disciple seek out pother master.

# HADITH 132

If is related on the authority of Abu Huraira & that the Messenger of Allah £ said, "When Allah created Adam as a manifestation of His attributes..

(thehadith continues). This hadith was related by Bukhari.<sup>21</sup>\*

#### Sayings: Man is the Manifestation of the Divine

The meaning most widely agreed upon by the commentators on this hadith is one which clearly lends support to the saying of the Sufis that the reality of humans islhat they are manifestations of the Divine. Briefly speaking, the human being is a singular and even astonishing creation of the Almighty. The presence of this neation, in turn, indicates the presence and perfect attributes of a Creator. Then, in slew of these facts, the created may be said to be a manifestation of the Creator, i.e., the means of His manifestation. In this same wise, all of creation may be said to be the manifestation of the Almighty. There are a number of other interpretations that may be given to the words of this hadith, according to one of which only the most accomplished of Sufi masters may be said to be a manifestation of the Divine. I have discussed this subject at length in my Urdu commentary on Mawlana Rumi's, Mathnawi, entitled Kalid-i-Mathnawi, or The Key tothe Mathnawi. In any case, the hadith should be viewed as the basis for all commentary on this saying, as the word supah (often mistakenly interpreted to mean "image") actually means manifestation.

<sup>210</sup> Abu Dawud: 5126, Tirmidhi: 2387

<sup>211</sup> Bukhari: 3336, Muslim: 2638, Abu Dawud: 4834

in al-Qursan, 7:172

<sup>113</sup> Bukhari: 6227

### HADITH 133

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ آلَهُ نَظَرَ يَوْماً إِلَى الْكَعْبَةِ فَقَالَ: مَا أَعْظَمَكِ وَمَا أَعْظَمَ خُرْمَتَكِ وَالْغُومُنُ أَعْظَمُ خُرْمَةً عِنْدَ الرِ JUJ مِنْكِ. (أخرجه الترمذي)

It is related on the authority of Ibn 'Umar & that Allah's Messenger £ once remarked, while gazing at the Kabah in the Sacred Mosque, "How magnificent you are! And, to think that the sanctity of a believer is even more sublime!" This hadith was related by Tirmidhi.<sup>2+4</sup>

#### Sayings: One Heart is Better than a Thousand Kacbahs

This well-known Sufi saying is clearly exonerated by the hadith quoted here, as the reason for the believers being more sacred than the Ka'bah is the believer's faith. Then, as the heart is said to be the place where faith resides, there should be no difficult}- in understanding why the believers heart is more sacred than the Kabah. Furthermore, since the hadith said that the believer's heart is more sublime, without specifying exactly how much more, then it is certainly within the realm of possibility that it be a thousand times more sacred. It should, however, be understood that this is a partial excellence only, and not one which necessarily implies that humans may also be prostrated to, in the same way that humans bow down before the Ka'bah.

# HADITH 134

It is related on the authority of Abu Hurairah that Allah's sophet said, "A person will adopt the ways of his friend. Be, therefore, wary of those you choose to befriend." This hadith was related by Abu Dawud and Tirmidhi. 215

Reform: Caution in the Choice of a Master

Obviously, when mere friendship can be such a powerful influence on ones lifestyle, then the infinitely closer relationship of the disciple and master will surely be a very influential one. Experience has shown that the beliefs, deeds, and charof a master all have a certain effect on the disciple which, if nothing else, "Illeast amount to the disciple's viewing those beliefs, deeds and character!"

11 jp a favourable light. Obviously, then, if the beliefs, for example, of a master (tonwus, the beliefs of his disciples are certainly not likely to be entirely "fit This's way one must be very careful in choosing a master.

### hadIth 135

عَنْ عُمَّرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَلا لاَيْخُلُونَّرَبُمُّ بامْرَاةِ إلا كان ثَالِقُهُمُمُّ الشَّيْطَانُكُ: (اخرجه الشيخان وأبوداؤد)

Itis related on the authority of Ibn 'Umar & that 'Umar & once addressed the Muslims at a place called Jabiyah and said, "Listen, O believers! As I am standing here among you now, Allah's Messenger once stool among us and said, "Beware! Whenever a man contrives to be alone with awoman, they will inevitably be joined by a third; Satan."<sup>216</sup>

Morin. Female Disciples to Veil Themselves Before Male Masters
Under certain circumstances it is not entirely unlikely that a master could be left
alone with a female disciple, or at least be figuratively left alone if the only others present are also women. For this reason it is essential that women disciples
always wear veils before their masters. Obviously, very little in the way of spiritual progress can be expected in the presence of Satan! The lax attitudes of many
of our present day Sufis are certainly in need of correction.

# HADITH 136

َ \* دَاَّانِ اللهِ مُوْسِي رَضِيَ ﴿ أَ أَ \* 1 (4 -50 اللهِ \* 3 اللهِ اللهِ صَلَّى 1 (4 مَلَّيَ وَسَلَّمَ بِخَلْسِ كَلِيَاتٍ لَفِيْهَا: «حِجَابُهُ النُّوْرُ لَوْ كَشَفَتْهُ لَأَحْرَفَتْ سُبُحَاتُ وَجْهِهِ مَا \* الشِّوْرُامِين مِنْ خَلْقِهِ». (أخرجه مسلم)

It is related on the authority of Abu Musa that "Allah's Prophes stood among the Companions and spoke of five things, [the last of which was that] Allah's veil is of light. If ever He lifted it, the splendour of His

<sup>214</sup> Tirmidhi: 2032, Ibn Majah: 3931

<sup>215</sup> Abu Dawud: 4833, Tirmidhi: 2378

Meiwlrinn Asliro/ Ali fhiinuwi ty

countenance would incinerate whatever of His creation He gazed upon 1 This hadith was related by Muslim."

Questions: Visions of the Almighty

A great many ignorant Sufis hold to the belief that a Sufi traveller is capable if seeing Allah in this world in the same way that all believers will see Him in the next. This hadith clearly disproves their claim.

### HADITH 137

ُ عُمَرَ بْنِ ثَابِتِ الأَنْصَارِيِّ أَنَّهُ أَخْبَرُأُهُ بَعْضُ أَصْحَابٍ مُنُوْ لِـ إِلَّا الْمَلِيَّى الْهَ رَسَلْمَ أَنْ سُوْلَ. \* صَلَّى اللهُ ` َ رِ وَسَلَّمَةَ كَ كَايَلُو ۗ لَا ۖ النَّاسَ الدَّجَّالَ sjp أُ مَكُتُوبٌ يْنُ عَنِيْهِ كَافِرْ \* أَنْ مُنْ مِنَ مَنْ مَنْ مِنْ مَنْ مِنْ مَنْ مِن اللَّهُ اللَّهُ اللَّهُ لَلْ أَلَّهُ ل يَرِي أُحَدُّ (الله · أَنَّ أَنَّ مَنَّ أَنَّ اللهِ اللهِ مَاللهِ اللهِ المَا المِلْمُلِي المُلْمُلِي

It is related on the authority of 'Umar ibn Thabit & that he was told by one of the Companions that Alfah's Messenger id, while warning the Muslims of the Dajjal, "Written between his two eyes is the word Disbeliever" readable to anyone who dislikes his [Dajjal s] works, or to anyone who believes. Know, then, that none of you will be able to see your Lord until you die, whereas anyone will be able to see the Dajjal. Therefore, do not be tricked into believing that the Dajjal is your Lord." This hadith was related by Muslim."8

Ouestions: Visions of the Almighty

The impossibility of ones seeing the Almighty in this world is further substanti ated in this hadith.

# -HADITH 138

المُسْجِدَ، وَرَسُولُ وَ صَلَّهُ اللهُ عَلَيْهِ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ وَسَلَّمُ اللهُ عَلَيْهِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ اللّهُ عَلَيْهِ وَسَلَّمَ اللّهُ عَلَيْهِ وَسَلَّمَ اللّهُ اللهُ اللهُو

مَا أَسْرَعَ اللَّهِ Jis ja 4ii JjZ. ^ 1/3<. أَنْ أَبْعِثُهُم مُنِسِّرٌ حَ وَلَمْ نَبْعَلُوا مُعَمِّن صُمُّ اعلَه سحلاً . y ماء ، Jtsji وها ، (yci) وهذه ما من ( yci) جه الخمسة إلا مسلم وهلا (.C\$Aajdlj Sjli Alaud

It is related on the authority of Abu Huraira that a bedouin entered the mosque while Allah's Prophet's A was sitting there. The bedouin per formed two cycles of prayer, and then prayed aloud, "O Allah! Have mercy on me and Muhammad! And show mercy to no one else!' Afterwards, the Prophet ft remarked to the bedouin, "Do you think you can confine what isboundless?" Just then, the bedouin urinated on the floor of the mosque, and all those present hastened toward him. But the Prophet stopped them from doing harm to the man, saving, "Remember! You are charged with being facilitators, not with being aggravators! just pour a bucket of water over it." This hadith was related by Malik, Bukhari, Abu Dawud, Nasai and Tirmidhi."

Character: Tolerance for the Deeds and Words of the Ignorant It is not the way of the Sufi masters to be harsh with the ignorant people with whom they occasionally come into contact. On the contrary, their reactions to such people are always tempered with forbearance. Indeed, certain critics have even accused some masters of indulging the ignorant. The hadith quoted here should dispel all such misgivings.

# HADITH 139

عَنْ أَيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ بَعْدَذِكْر <del>نَفْل</del> يَعْضِ الأَعْمَالِ: «فَذَلِكُمُ البَرَاوَأَهُ فَذَلِكُمُ بَ أَ فَقَلِكُمُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ ال و مالك jdlj (عيد والنسائي)

<sup>218</sup> Muslim: 7365 \*19

<sup>119</sup> Bukhari: 220, Muslim: 285, Abu Dawud: 380, Tirmidhi: 147, Nasal: 56, Ibn Majah: 529 »o Muslim: 251, Tirmidhi: 51, Nasa'i: 14, Muwafta': 557

Sayings: Jihad Against Satan

My own master, Haji 'Imdad Allah, wrote a treatise on  $Th_{cr}$  n-hich he established that the j/Add of the Sufi traveller is with  $_{\rm lh}$  W \$hhad. The hadith quoted here, since it speaks of a post, indicates clea??\*8 \( \text{is always at war with Satan}. \) 'I hat a Mu\_{\text{lim}} \)

# . HADITH 140

It is related on the authority of Jabin who said, in his narration of the Dhat al-Ruqa campaign, "When the two men reached the mouth of the canyon, the Muhajir lay down while the Ansari stood up to pray. Just then, one of the enemy approached and, seeing that the man standing was a sentinel, fired an arrow at him which lodged itself in his side. When the sentinel pulled it out, the archer fired three more arrows into him. Then the sentinel moved into the bowing (ruktf) and then the prostration (sojdah) position until finally, after completing the prayer, the sentinel woke his sleeping partner. By this time, the enemy had gone away, knowing that the alarm would be given. When the Muhajir saw the blood on his partner, he said, "Alfah be praised! Why did you not tell me the first time you were shot?" The Ansari replied, "I was reciting a chapter from the Quran that I especially like, and did not want to interrupt the recitation." This hadith was related by Abu Dawud. 222

States: Savouring Recitation

To take pleasure in reciting the Quran in prayer, or in any other act of worship is often *indicative of* a very advanced spiritual state, as should be obvious from the *hadith quoted here*.

### HAD1TH 141

عَنْ َ يَ خِينَهِ لَمَ اللَّهُ عَلَيْهِ كَاللَّهِ عَلَيْهِ لَسَلَّمَ مَ اللَّهُ عَالَمِهِ 13 مَ "*ij أَلْهَا* 34 مِنْ جَنَابَةٍ لَمُ رَّ<del>ظْيِمِهُ</del> لَمُ أُخِيرُورِهِ lds وَكَذَا مِنَ لَمَّ الْمَعِلِّ: فَمِنْ لَمَّ 13/4/4/1 مَ يَجُرُّ شَعْرُ لُولِومِهِ أَبُولُوهِ إِنْ الْوَلَادِ)

His related on the authority of 'Ali that Allah's Prophet rA said, "Whoever fails to wash even an area the size of a hair when performing the ritual bath will suffer such and such a penalty in the Fire." 'Ali commented, "After hearing that, I became my hair's worst enemy." Another narrator in the chain said, "It became the practice of Ali after that, to keep his head shaved." This hadith was related by Abu Dawid?<sup>21</sup>

pmdices: Shaving flie Head

Il is the practice of most Sufi masters to keep their heads shaved. The precedent (or this practice comes from the example of Ali & who, as is evident from the hidith.didso with the tacit approval of the Prophet Furthermore, aside from the benefit mentioned in the hadith (of facilitating the perfect performance of the ritual bath), the other benefits of shaving the head are freedom from having to care for it, from becoming attached to it, and not having to worry about its causing perspiration during the performance of certain rigorous disciplines.

### hadith 142

عَنْ عُنَيْمٍ بْنِ كَثِيْرِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ جَاءَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ رَسُلُم فَقَالَ: قَدْ أَسْلَمْتُ فَقَالَ لَهُ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «أَلْقِ عَنْكَ شَعْرَالُكُمْرِ، يَقُوْلُ: اخْلِقْ. الحديث. (أخرجه أبوداؤد)

It is related on the authority of 'Uthaym ibn Kathlr ibn Kulayb, on the authority of his father, Kathlr, that his ['Uthaym's] grandfather, Kulayb | went to Alfah's Messenger and said, "I commit myself to the way of Islam." At that, Allah's Messenger dd, "Then get rid of that disbelieving hair," by which he meant to say, "Shave it off." This hadith, was related by Abu Dawud. 223

<sup>221</sup> Abu Dawud: 198

<sup>122 19</sup> wud: 249, Ibn Majah: 599

<sup>22</sup>J Abu Dawud: 356

Customs: Shaving for Initiation

Certain masters require that their disciples shave their heads as a part of the initiation and pledging b.rv.i/i formalities, lhat this is not without a sound hit, in the Sunna is attested to by this hadith. It may be that the logic behind this custom is that it emphasises the individual's desire to rid himself of all traces of what went before, be it disbelief, or wrongdoing, or imperfect devotion.

# HADITH 143

' أَسْلَمَ ۚ مَرَ إِلَا لَ وَإِزَارُ الْ طَوِيْلِ، ۗ ۚ أَ فَكَانَ شِهُ عَلَاهَ شِهْيَ (لَا ـُـ£َـُهُ صِحَافٌ تِ عُنْ فَلاَتَكُوْنُ أَهْإِنَّهُ وَلا طَرِيْفَةٌ ۚ ۚ ۚ الْهَاكِيلِ لِمَالِيلِ لِهِ اللهِ الصَّحَافِ، فَيَبْعَثُ بِهَا ۚ إِلاَ أَزْوَاجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهُ وَسَلَّمَ ۖ الدِرَاءِ C-y--. (-cy-o مالك)

It is related on the authority of Aslam, as part of a lengthy narration, that 'Umar £ had nine large trays which he used to fill with fruit and other delicacies and then send to the wives of Allah's Prophesis. This hadith was related by Malik. 224

Practices: Serving the Family of One's Deceased Master

It has always been the practice of the Sufis to offer their services to the family of their deceased or absent masters. The hadith quoted here clearly indicates the praiseworthiness of this practice.

# HADITH 144

ُنْ اللّٰهُ عَنْهُ قَالَ: إِيَّاكُمْ تَّ مِنْ اللهُ عَنْهُ قَالَ: إِيَّاكُمْ مِنْ اللهُ عَنْهُ قَالَ: إِيَّاكُمْ اللّٰهُ عَنْهُ قَالَ: إِيَّاكُمْ اللّٰهُ عِنْهُ قَالَ: إِيَّاكُمْ اللّٰهُ عِنْهُ وَاللّٰهُ عِنْهُ عَلَيْهُ وَاللّٰهُ عَنْهُ وَاللّٰهُ عَلَيْهُ عَلَى اللّٰهُ عَلَيْهُ اللّٰهُ عَلَيْهُ وَاللّٰهُ عَلَيْهُ وَاللّٰهُ عَلَيْهُ وَاللّٰهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَى اللّٰهُ عَلَيْهُ عَلَى اللّٰهُ عَلَيْهُ وَاللّٰهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّٰهُ عَلَيْهُ عَلَى اللّٰهُ عَلَيْهُ عَلَيْكُ عَلَيْكُمُ اللّٰ عَلَيْهُ عَلَى اللّٰهُ عَلَيْهُ عَلَى اللّٰهُ عَلَيْهُ عَلَيْهُ عَلَى اللّٰهُ عَلَيْهُ عَلَى اللّٰهُ عَلَى اللّٰهُ عَلَالًا عَلَاهُ عَلَى اللّٰهُ عَلَى اللّٰهُ عَلَيْهُ عَلَى اللّٰهُ عَلَى اللّٰ

It is related on the authority of 'Umar' that he said, "Be wary of eating meat! For the habit of eating meat is as hard to break as the habit of drinking wine. Allah likes not those who are in the habit of eating meat." This hadith was related by Malik.<sup>225</sup>

Practices: Avoiding Meat

There are many Sufis who do not eat meat. Concerning this matter it will be nec

sun to understand the following points. If the reason for a Sufi's abstention is fl\* same as given in the hadith, i.e., to avoid falling into a base habit which might ^(become a factor in leading to other base habits, then the Sufi's abstention is pjfedly all right. Nonetheless, such a Sufi should partake of meat from time to fine so as not to seem as if he/she were prohibiting that which Allah. has per fitted. If,however, the Sufi should abstain out of a belief that abstinence from gratis in itself an act of devotion, then this is blameworthy innovation, bid <ih ^ndif the Sufi does so as a part of the working of a spell or charm, then that is mere nonsense added to nonsense. And if the Sufi does so out of a belief that the daughter of animals is cruel and unnatural, then that is clearly heresy.

# HADITH 145

عَنْ جَايِرِ رَضِيَ اللهُ عَنْهُ قَالَ: أَذْرَكَنِيْ عُمَرُ رَضِيَ اللهُ عَنْهُ وَفِيْهِ قَالَ: أَوَ كُلِّمَا الشَّهَيْنُ شَيْئًا اشْتَرَيْتُهُ؟ حَسَبَ أَحَدِكُمْ مِنَ السَّرِ فِ أَنْ يَأْكُلُ كُلِّمَا اشْتَهِي. (أخرجه مالك)

Il is related on the authority of Jabir that one day, as he was returning from the marketplace with a package of meat, 'Umar met him and asked what he was carrying. Jabir polied, "We had a craving for meat, so, for a dirham, I bought some." Then 'Umar & replied, "And is it that whenever you have a craving for something, you go out and buy it? For the likes of us, it is extravagance enough that we eat everything we desire!' This hadith was related by Malik. 226

Practices: Foregoing Pleasures

lis the practice of nearly all Sufis to devote a good deal of time and energy to the

# HADITH 146

عَنْ أَبِيْ سَعِيْدِ يَوَ الْمَعُهُ 1. \$J. [15] يَقَوَدُ '^\*\*4' فِيصَّةُ اللَّدِيْعُ وَنِيْ قَالَ: عَنْ أَبِيْ سَعِيْدِ فَلَا اللَّذِيْعُ وَنِيْ قَالَ: مَارَقِيْتُ إِلاَّ بِأُمَّ الْكَتِتَابِ، قُلْنَا: لاتُحَدِّثُوا وَالْمَ اللَّهُ اللَّهُ وَمُسْلَمُوا وَالْمَرِيُّ اللَّهِ عَلَى اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ اللللِّهُ الللللِّهُ اللَّهُ اللَّ

<sup>224</sup> Malik: 970

<sup>225</sup> Malik; 3450

It is related on the authority of Abu Said who, in his narration of the events of a journey he had taken, told the story of a man who was bitten by a poisonous snake and then cured by a member of Abu Said's party. Abu Said relates that when the man was asked what charm he had used to cure the victim, he replied. "The only charm I used was the Opening Chapter of the Qur'an." Later, when the victim had recovered, he gifted the Muslim party a hundred goats. 'Abti Said said, "So we said to one another, 'Let us not do anything about these goats until we have asked Allah's Messenger 3. about the matter." When we returned from our mission, and told Allah's Messenger what happened with the snakebite victim, he said to us, "How did you know it was a charm? Distribute the goats among your party, and give me a share too!" This hadith was related by Bukhari, Muslim, Tirmidhi and Abu Dawud."

#### Customs: Taking Money for Charms

Some Sufis take money from people who come to them asking for charms. That this is permitted, and in no way degrading, is obvious from the hadith quoted here. There are, however, two conditions that must be met: 1) that the charm and what it is employed to help bring about are in no way contrary to the Shari'a and; 2) that there be no deception involved. It should be remembered here that for anyone but an accomplished master, the business of making charms and attending to the problems of the public are quite often very distressing at a spiritual level.

# HADITH 147

عَنْ أَنْسٍ رَضِيَ الْهُ عَنْهُ قَالَ: قَالَوْ ـُ رُى اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الاعَدُولِي وَالْا اللهُ عَلَيْهِ وَسَلَّمَ: الاعَدُولِي وَالْا اللهُ اللهُ عَلَيْهُ وَسَلَّمَ: الاعَدُولِي وَاللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ ﴿ وَاللّٰهُ اللهُ عَلَيْهُ ﴿ وَاللّٰهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ ﴿ وَاللّٰهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ وَسَلَّمَ اللهُ اللهُ

It is related on the authority of Anas that Allah's Prophet said. There is nothing to [the spread of disease by] contagion, and nothing to omens. Signs, however, are of interest to me." The Companion asked, "What do you mean by signs'?" The Prophet replied, "Any sort of encouraging word.""\* This hadith was related by Bukhari, Muslim, Abu Dawud and Tirmidhi."

futons Seeking Signs in (lie Qur'an or fbe Works of the Suft Masters

Slim Sufis have been known to seek signs about their worldly or spiritual needs
dthe pages of the Quran, the Divan of Hafiz, or the Maylinavi of Mavlana
Riimi The validity of this practice should be evident from the hadith If there is
nothing more to one's seeking than that, there is nothing wrong with the custom
theimportant thing is never to lose sight of the fact that only Allah can bring
these things to pass, both the sign and what it portends. However, if one should
overstephis point and suppose that, for example, Mawlana Rumi is ever-present
Hid all-seeing, or that the signs one receives from a book are really omens of
something sure to take place, then this is the worst sort of bid'ah, and very near
io disbelief.

### HADITH 148

ُ عَلِيٍّ - عَلَيْ - اللَّهِ مُنَا اللَّهُ مُنَا لَا مُنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ وَ اللَّ الدِّينِ مُنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهِ اللَّهِ مَا اللَّهُ مِنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهِ اللَّ

It is related on the authority & 'Ali that' Allah's Messengs said, "What an excellent person is one learned in the ways of Islam! When needed, they are useful; and when others have no need of them, they can be of use to themselves." This hadith was related by Razin.<sup>230</sup>

#### Practices: Correcting Without Rancour

In the matter of giving advice or friendly admonition, it has never been the way of the Sufis to harass or antagonise anyone. For the Sufis, it is enough to say what they feel they must, once or twice, and to leave the matter at that. If their advice is heeded, fine; and if it is not, then they have better things to do. The words in the hadith, "... when others have no need of them, they can be of use to themselves," clearly indicate the correctness of this practice. The following Quranic verse may also be cited in this connection: "As for he who thinks himself to be self-sufficient, you give your attention to him, even though you are not accountable for his failure to attain purity.<sup>231</sup>

<sup>227</sup> Bukhari:5736, Muslim: 2201, Abu Dawud. 3418, Tirmidhi: 2063, Ibn Majah: 2156

<sup>228</sup> For example, if someone looking for something they had lost, hears someone cry out "finders keep ers," that would be an "encouraging word"; and it may be taken as a good sign and nothing more yt d

<sup>229</sup> Bukhari: 5756, Muslim: 2224, Abu Dawud: 2915, Tirmidhi: 2615, Ibn Majah: 3537

<sup>2}</sup>o Musnad (il-Firdaws: 6742

<sup>2)1</sup> al-Qur an, 80:4

### **HAD1TH 149**

عَنْ أَيِّ الدَّوْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَشُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: "إِنَّ المُنَاءَ وَرَثُهُ الأَنْبِيَاءِ". (أخرجه أبوداؤد)

It is related on the authority of Abu Darda that he heard the Messenger of Allah say, "Verily, the learned are the heirs of the prophets." This was related by Abu Dawid and Tirmidhi. 1'1

### Questions: Transmission of Affinity

It is an accepted truth among the Sufis that the spiritual affinity which is passed on from master to master began as the legacy of the Messenger of Allah." In this hadith, the word "learned" refers particularly to those who have attained spiritual knowledge. When they are termed the "heirs" to the prophets, it is quite obvious that it is the transmission of spiritual knowledge which is alluded to. In this way, the Sufi maxim concerning the transmission of spiritual affinity from breast to breast is confirmed by the Sunna of the Prophet Muhammad, Allah bless him and give him peace and blessings everlasting.

# HADITH 150

عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: حَدِّثُوْا النَّاسَ بِيَمَا يَعْرِفُوْنَ أَثُمِيُّوْنَ أَنْ يُكُذَبَ الله وَرَسُولُهُ. (أخرجه البخاري)

It is related on the authority of 'Ali that he sad. "Speak to people of things they can understand. Would you like it if people started doubting Allah and His Prophet?" This hadith was related by Bukhari. 11-4

#### Corrections: Avoiding Mention of the Obscure

Certain indiscreet Sufis have been known to sit in public and speak about recondite problems of tąsawwuf before people who either, thinking what they hear to be contrary to the SharTah, become hostile to tasawwuf or, in spite of their inability to comprehend what is being said, become antagonistic toward the SharTah. In either case, and the latter of the two is surely the worse, these peo-

actually showing antagonism to Allah and His Prophet A- therefore, as a triple of from the hadith above, abstruse points of tasawwuf should never he hadied in front of those who are incapable of comprehending them.

### HADITH 151

نَّهُ مَعْدُثُ ثُرُهُ اللَّهُ الْمُؤْدُ وَ فِي الْمُؤْدُ وَالْمُ كُلُولُونُ اللَّهُ اللَّالِي اللَّهُ اللَّلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ الللْمُ اللْ

On the authority of Ibn Mas ud & who said, "When you speak to people would things they do not understand, you may be certain that some of them will be led astray." Imam Muslim related it.!"

#### Commentary

his and the preceding hadith (150] point to what has already been mentioned in the commentary on hadith [150].

# HADITH 152

عَنْ ابْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ سَمِعْتُهُ مِنْ رَمُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَنَهَنِيْ قُرِيْشٌ وَقَالُوا: أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَمُولُهُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكِتَايَةِ عَنْ الْكِتَايَةِ عَنْ اللهُ عَلَيْهِ وَسَلَّمَ مَ مَا اللهُ عَلَيْهِ وَسَلَّمَ مَ مَ اللهُ عَلَيْهِ وَسَلَّمَ مَ مَا اللهُ عَلَيْهِ وَسَلَّمَ مَ مَ اللهُ اللهُولِمُ اللهُ اللّهُ اللّهُ اللهُ ا

On the authority of Amr ibn al, As & who said, "I used to write everything! heard from the Prophet &. But the Quraysh stopped me, saying, You write everything, even though the Prophet is only human and may sometimes say things in anger?" So I stopped writing until I had a chance to ask the Prophet \$ about it myself. Then the pointed his finger to his mouth and said, 'Go ahead and write! By the One who holds my life in His hands, nothing comes out of here but the truth" Abu Dawad related it.\*36

<sup>232</sup> Abu Dawud: 3641, Ibn Majah: 223

<sup>233</sup> In other words, do not speak to them about abstruse theological issues, for example, which are more likely to create, rather than put to rest, doubts in the minds of any but the most accomplished scholars

<sup>234 \*</sup> Bukhari: 127

OS Muslim: 14 [Muqaddimah]

OS Abu Dawud: 3646

Customs: Neconiing Discourses

Many disciples are in the habit of recording (on paper or otherwise) 101 di courses of their masters. It should be clear from this hadith that while thisispec mitted there is even-need for caution as masters, like other humans, are suty to mistakes and are certainly not m. Tstim (protected from wrongdoing),

### HADfTH 153

عَا أَنْ هُرَيْرَةً أَرْضِي Aji Ale-sill عَا أَيْ شَاهِ: عَاللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ اللّ اكْتُوْا لِلْإِلَى مُسُولًا فَقَالَى مُلْمَاكُ مُلِمَا فَعَالَكُ مُلِمَا مُنْ مُنَاه ». (أخرجه الترمذي وصححه)

It is related on the authority of Abu Huraira who said, "Alteh's Messenger addressed us..." [the narrator then related the address in its entirety, alter which one of those present, a man named Abu Shah said.J "O Allah's Messenger! Write [this sermon] for me." Then he \$ said [to one of his scribes! "Write it down for Abu Shah." Imam Tirmidhi related this hadith and considered it sound. 237

Customs: Documenting Matters of Importance

The Prophets command to put his words into writing validates a number of Sufi practices like recording the sermons of the masters, writing out supplications and forms of remembrance, dhikr, for aspirants, transcribing the family trees of Sufi orders, and writing out records of spiritual succession, khildfah. Ulus, all of these may be said to be a part of the Sunna.

### . HADiTH 154

 $i^{\wedge}'J'$  cf.-j & ii Ji a.1  $\mathrm{jp}_{\mathrm{s}}J\hat{t}t$   $ji=_{\mathrm{s}}$  عَنْ أَنِي أَنِّوْبَ رَضِيَ اللهُ jتُلْنِيُونَ لَلَهَبَ الله تَعَالَى بِكُمْ وَخَلَقَ خَلْقاً يُذْنِبُونَ فَيَغْفِرُ لَهُمْ». (أخرجه مسلم ifitA ولمسلم عن أبي هريرة رَضِيَ اللهُ عَنْهُ نَحْوَلُهُ فَيُسْتَغْفِرُوْنَ. زاد رزين gij ci; il Ji 4,1 jp 5 g. أَفْسِيْ بِيَدِهِ لَوْ لَمْ تُذْنِبُواْ & d^il

مَاهُو وَ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ المُعَلِّمُ المُعِلِّمُ المُعِلِّمُ المُعِلِّمُ المُعِلِّمُ المُعِلِّمُ المُعِلِّمُ المُعِلِّمُ المُعِلِّمُ المُعْلِمُ المُعِلِّمُ المُعَلِمُ المُعَلِمُ المُعَلِمُ المُعِلِّمُ المُعِلِمُ المُعِلِّمُ المُعِلْمُ المُعِلِّمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعِلِّمُ المُعِلِّمِي المُعْلِمُ المُعِلِّمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعِلِّمُ المُعْلِمُ المُعِلِّمُ المُعْلِمُ المُعِلِّمُ المُعِلِّمِ المُعْلِمُ المُعْلِمُ المُعِلِّمِ المُعِلِّمُ المُعِلِّمِ المُعِلِمُ المُعِلِّمِ المُعْلِمُ المُعْلِمُ المُعِلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعْلِمُ المُعِلِمُ المُعِمِ المُعْلِمُ المُعِلِمُ المُعِلِمُ المُعِلِمُ المُعِلِمُ المُعِلِمُ المُعِلِمُ المُعِلِم related o,, the authority of Abu AyyUb \* tllat he Mid'

"Allāh's Mes-

have done away with you and created creatures to whom He could grant forgiveness."' Imams Tirmidhi and Muslim related it. In another version

cr^said, 'Were it not for your wrongdoing, Allah most I ligh would

related by Imam Muslim on the authority of Abu Huraira A. the last sen

tence is as follows: "... He would have created creatures who seek forgive-

ness, so that He could forgive them." Imam Razin related a version in

which Allah's Messenger Ji. said, "By the One Who holds my life tn His hand! If you did not do wrong, I would fear something even worse from

you: pride."1"

Questions: The Creation of Evil and Manifestation of the Divine Attributes In our discussion of the two questions [in the heading] above we will refer to the version of the hadith related by Imams Muslim and Tirmidhi. With regard to the first, scholars have asserted that from the perspective of the Shari'a, faith and righteousness are of significance in this world. However, from the perspective of creation (or nature), things like disbelief and wrongdoing are also of significance and must be allowed to come into being. With regard to the second question, which may be viewed as the wisdom behind the first, the scholars write that all the names of Allah are becoming, jamil, and, as such, require manifestation. The manifestation of each name (attribute) will then become the cause for the occurrence of different kinds of events. The connection between the hadith and the first question should be fairly evident, as the hadith emphasises the need for the occurrence of wrongdoing. Furthermore, upon closer examination, the words, to whom He could grant forgiveness," will be seen to relate to the second question, as the wisdom or secret behind His creation of evil has to do with forgiveness. Among the names of Allah is al-Ghaffar or The Forgiving, which can only be manifested in connection with the occurrence of wrongdoing. The poet of Shiraz, Hafiz, alluded nicely to both of these issues in the following verses:

In the workshop of rapture, for *kufr* there must be room.

Were there no Abu Lahab, who would the flames consume?

The "workshop of rapture" here refers to the physical world. This is because of the following statement that is commonly ascribed to the Almighty, "I was as a buried treasure until I had a desire to be known. That was when 1 created creation." So the reason for the creation of the world was the Almighty's desire to be known; and rapture and desire are synonymous. To summarise, therefore, since

<sup>238</sup> Muslim' 2748, Tirmidhi: 3539. Razin's addition has been recorded by adh-Dhahabi in Mizan ul-ttidal under the biography of Sallam ibn Abi as-Sahba'.

among the names of Allah is Al-Xtuntaqirn or The Avenger, the manifestations the same requires the occurrence of kufr, disbelief, and rebellion. It should  $b_e$  remembered that when we speak of "requiring" in connection with the Almighty we are not speaking literally because Allah most High is far above being required to do anything. Nor do we mean to encourage anyone to do wrong because  $w_t$  refer to this as something "required" or "necessary". The texts of the Qur'an and hadith are nothing if not clearly in opposition to such a notion. (Similarly, it should be remembered that Allah's desiring something is entirely different from the desire we know as humans.) Rather, what is intended here is an explanation of the wisdom behind this phenomenon, in addition to encouragement for those who commit wrongdoing and are then sincerely repentant.

#### Teachings: The Reason for Certain Kinds of Spiritual Contraction

The topic to be discussed here has as its starting point the wording of the hadith above as related by Imam Razin. The Sufi masters teach that one kind of contraction, qabd, is that which attends the commission of an act of wrongdoing. It often happens that after performing such an act the disciple will become so depressed and disgusted with himself that if he is not checked there is every possibility that he will either cause harm to himself or lose hope and abandon everything he acquired on the Sufi way. At such a time it is essential that he be made to understand that he needs only to repent of his wrongs and sincerely seek forgiveness from Allah, and that afterwards there will be no reason for him to be upset. This is because there is actually a good reason for wrongdoing. Indeed, were it not for one's occasional wrongdoings one would almost certainly become the victim of pride. Therefore, the Sufi who does wrong can be said to have received treatment for something worse. Once this is understood, the Sufi should have no difficulty in shaking off his depression and attending to the more important business of seeking forgiveness.

#### . hadit h 155

عَنِ ابْنِ عَبَّاسٍ دَضِيَ أُعَنْهُ صَدَّا (4 Ju 4) وَبُولُ الْوَالِيَ YlUji رَفِيلِ الْمُ وَأَوُّهُ آلَا ` QIS ` iXI وَضَحَابُهُ ثَلثُ مِائِقَةَ يُومُ بَدُرٍ نَظَرَ رَسُولُ ﴿ 11 ، إِذَا أَحِهُ مِلْوَسَلَّمَ إِلَى أُ الآمَ (Uj) آلالَ وَأَضْحَابُهُ ثَلثُ مِائِقَةَ وَشُمْ رَجُلاً ، فَاسْتَقْبَلَ الْقِبْلَةَ ، ثُمَّ مَدَّ يَدَيْهِ ، فَجَعَلَ يَبْغِفُ بِرَبِّهِ يَقُولُ: "اللَّهُمَّ أَنْجِزْلِيْ مَا وَعَدْ يَبْغُ فِي الْأَرْضِ» فَهَا زَالَ يَبْغِفُ مَا مُعَلَّمَ يَعْفُ الْمُعْمِلُومِيْنَ لا تُعْبَدُ فِي الْأَرْضِ» فَهَا زَالَ يَبْغِفُ مَا وَالترمذي) وَيُومُ عَنْ مَنْكَبَيْهِ الحديث (أخرجه مسلم والترمذي)

ne related on the authority of Ibn Abbas £ that he related on the /onl of Umar ibn al-Khattab £ śaid, "On the day of the battle of godr. Allahs Messengerslooked in the direction of the pagan enemy on umbered a thousand, when his own forces numbered only three jinked and nineteen. Then he turned toward the direction of the Qibla, pended his arms, and began beseeching his Lord, saying, 'O Allah', fulfill your promise to me. O Allah! Bring to pass what You promised me. O jyllah! If You destroy this band of believers, no one will be left on earth to worship You! In this wise, he A continued to beseech his Lord until his cloak fell off of his shoulders!' Imams Muslim and Tirmidhi related it. 1"

Suites: Taking Liberties with fire Almighty

gil, which literally means coquetry or taking liberties with a loved one, is the name of a spiritual state which sometimes comes over those Sufis who are so Kiimersed in the love of Allahahat they, in effect, forget who they are and feehave toward the Almighty with the familiarity of a lover for the beloved. The hadithabove maybe interpreted in the context of this state, idldl, fas the Prophet 'seemed to all outward appearances to have been threatening the Almighty, which was clearly not the easel). The Sufi poet, Hafiz of Shiraz., speaks of this spiritual state in the following couplet;

If the shadow (.succour and favour) of the Beloved (.the Almighty) should fall on the lover

What of it' After all, while we need Him. He is not without desire for us.

toother words, what is desired is our obedience and devotion. And the word "desire" is used in this verse of poetry to refer to the divine will.

## HADITH 156

َ وَآَ ازِنَا لَضِيَ اللهُ مَ مُ مُ اللهِ مَ مَ عَزُورَةِ أُحُدِ قَوْلُ مَ مِ مِنْ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ

It is related on the authority of Anas ibn Malik & who, in his narration concerning the battle of 'Uhud, related the words of his uncle, 'Anas ibn an-Nadar sala (to his companion in battle), 'O Sacd ibn Mtfadh!

<sup>2</sup>J9 Muslim: 1763, Tirmidhi: 3081

Paradise, by the 1 ord of Nadar, I detect its fragrance by the foot 'Chud." Imams Muslim. Bukhari and Tirniidhi related it. '4"

of Mount

States: The World of the Unseen

The unveiling of things from the wond of the Unseen, 'alam al-ghayb, ind, that the recipient of these communications, on condition that he/she is a who devotedly adheres to the Shari a, has attained an elevated spiritual stat<sub>II</sub>

Cates Muslim

## HADĪTH 157

المَّا- لَأَا مُوَقَّاصٍ وَضِيَ أُ أَنُّ اللهُ عَالَيْهِ Jp e-Ji : أَلَّا وَاللهُ عَالَيْهِ وَسُولِ صَالَى ا (4) عَلَيْهِ twj rْ Juir js v ii أَ مُلِكَ إِنْهَا ثِيَابٌ بِيْضٌ ، أَ مَ اللهُ اللّهُ اللهُ ا

It is related that Sa'd ibn Abi Waqqas said, "On the day of [the Battle of] 'Uhud I saw two men in white fighting on the left and the right of Allah's Messenger I bas never seen them before, and I never saw them again; Jibril dia Mika'll Imams "Auslim and Bukhari related it.24"

States: Unveiling Angels and Questions: Assimilation

From the hadith above it is clear that Jibril and Mika 122 were actually seen. by Sa d The question of assimilation has already been discussed in the commentary of hadith [1J. In the case of the sighting reported in the hadith above, we may assume that if others also saw the two angels, then the hadith in which assimilation is mentioned explains what happened. If others did not see the two angels, then this is explained by the preceding hadith [156].

## HADITH 158

 $\vec{a}$   $\vec{a}$   $\vec{b}$   $\vec{c}$   $\vec{c}$ 

240 Bukhāri: 2805, Muslim: 1903, Tirmidhi: 3200

241 Bukhari; 4054, Muslim: 2306

Mawldna Ashraf Alt Thdnawl 149

عَظِيمًا ﴿ وَمُن عِهِمْ مَنْ مَ بَدِرٌ فَبَعَثْ مِنْ الطَّلَّةِ مِنَ الدَّبُو فَحَمَّتُمُ ﴿ وَإِنْ السَّرِو فَحَمَّتُمُ ﴿ وَإِنْ اللهِ اللهُ اللهِ ال

Abu Huraira 4 related in his account of the Battle of al-Rajf that one of thedaughters of al-Harith used to say, "Never have I seen a better prisoner than Khubaib A-1 have seen him bound in chains, eating from a cluster of grapes at a time when fruit was not to be found in all of Makka. Verily, that could have been nothing other than provision provided to him by Allah most High." Later in the same narration, [but concerning Asim £), Abu Huraira £ said, "Then the Quraysh commanded that a piece of Asim's A [dead] body be brought to them, for 'Asim had killed one of their chiefs in the battle of Badr. But Allah sent a cloud of hornets to cover his corpse so that it was protected from the Quraysh. In this wise, they were unable to do anything to him." Imams Bukhari and Abu Dawud related it 241

#### Sfiito: Karamah

Viccompelling miracles mentioned in the hadith above in regard to Khubaib  $\pounds$  Did-Asim  $\pounds$  are indicative, as both men were steadfast in their adherence to the Shan a of the elevated spiritual states which they had attained.

## HADITH 159

عَنْ أَنْسِ أُ \* 5^1 (هُمُتِهَا لَ الزَوْمِيْوِ مَعُوْنَةَ مَا الْ عَلَيْهِ وَسَلَّمَ قَوْماً مِنْ بَيْيُ سُلَيْمٍ لِ الْبَيْيُ عَامِرٍ. ﴿ مِنْ مَعُوْنَةَ كَالِيْ حَرَاواً إَوْاَءا اللَّهُ اللَّهُ اللَّهُ وَسَلَّمَ قَوْماً مِنْ بَيْيُ سُلَيْمٍ لِ الْبَيْنِ عَامِرٍ. ﴿ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللللْحُلِيْ الللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللللَّهُ اللَّهُ الللَّهُ ا

Illisfelatedon the authority of Anas concerning the battle at the Well

m Bukhari: 3045, Abu Dawud: 2660

of Ma una. that Allah's Messenger sA sent a group of Muslims from Hani Sulaim to (the unbelieving) Rani Amir | for the purpose of calling them to Islam). Another version of Anas' A account begins like this: "My unde, Haram ibn Alahhan , the brother of my mother, Umm Sulaym A, was sent on a mission with seventy horsemen. When they arrived, my uncle said to the others. I will go ahead on my own. If they promise to keep me safe, and allow me to address the tribe about the teachings of Allah's Messenger than fine. But, if they do not, then you will not be far from me (and may soon come to my aid]. In this manner, he approached them, and they promised to keep him safe. As he, Haram, was speaking to them about Allah's Messenger a signal was given by his hosts, and one of the tribe ran him through with a sword. At that, Haram exclaimed, 'Allahu Akbar! I have succeeded. By the Lord of the Ka' bah!''' Imams Bukhari and Muslim related it.

In another version of the hadith related by Imam Bukhari, Anas A says, "When Haram ibn Malhan waş stabbed at the Well of Ma una, he took his own blood in his hands and wiped it on his face and head and then said, I have succeeded. By the Lord of the Kasbah!" 245

#### States: Yearning for Death

From the words and deeds of Anas' uncle it is unite evident that he had an exceptionally fervent desire to end his life in the favour of Allah Jjgi and that when death did come to him in this way he was overjoyed. It is this very same desire which becomes the basis for the death wishes expressed by the Sufi masters in their poetry and other works.

#### Sayings: Ablutions in Blood

Certain Sufis have written about performing their ablutions with blood rather than water. If there is any need to corroborate the metaphorical with the literal, the example of Haram wipin his face and head in his own blood is certainly about as literal as one can be

## . HADITH 160

عَنْ أَنْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ﴿ أَنْ الرَّالَةِ اللّ الْمُهَاجِرُونَ وَالأَنْصَارُ يَخْفِرُونَ فِي غَدَاةِ بَارِدَةِ، وَلَمْ يَكُنْ لَمَهُمْ عَبِيْدٌ يَعْمَلُونَ ذلِكَ لَمَهُمْ،

243 Bukhari: 2801.4092, Muslim: 677

فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوْعِ قَالَ: "اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الاجْزَةُ فَافْزِ لِلاَّنَصَ لِا اللَّهُهَاجِرَةِ» فَقَالُوا مُجِيْبِيْنَ لَهُ: "نَحْنُ َّ َ لِيَ بَالِيَّهُوْلِ ثُـُسَّاً أَلْد أَبْداً» (أخرجه الشيخان والترمذي)

Anas 4 said, When the Prophet want out to the trench, the Muhajirs and Ansar were digging there in the morning cold, as they had no prison ers or slaves to do the work. When the Prophet yfe. found that they were tired and hungry, he said (in verse], 'O Allah! Surely the life is the life to come. Forgive, then, the Ansar and the Muhajirs!' At that, the diggers answered him, saying, [also in verse], 'We are the ones who are pledged to Muhammad, to fight for him as long as we live!'" Imams Bukhari, "Muslim and Tirmidhi related it.<sup>244</sup>

#### Prijeftees: Stillin' Io Stimulate the Soul

Certain Sufis are of the conviction that when, owing to circumstances of a temporary nature, the disciple or aspirant becomes spiritually irresolute, lax, or contracted, then in order to remedy the situation the aspirant may, while strictly adhering to the conditions<sup>245</sup> under which samā<sup>a</sup> is permissible, indulge in sarruT. In this way, the aspirant's irresolution may be dispelled, and a desire to worship will be facilitated. Thus, sama should be understood to be the means to mend, when the end, or objective, is worship. The hadith above will be seen to record a precedent for this practice. The digging of the Trench was the objectivewhile fatigue and hunger might have led to irresolution. And the recitation of the rhymed and metered verses performed the function of lifting spirits and preventing indolence. In view of these factors, then, this would seem to be the wisdom behind this practice. It must be remembered, however, that to suppose I stnid<sup>1</sup> itself to be the objective, or to practise it without concern for propriety, is I tantamount to tampering with religion.

## hadit h 161

عَنْ ﴿ ۚ ۚ ۚ ۚ رَضِيَ اللَّهَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ مِنَ الْأَكْرَانِ ا

<sup>244</sup> Bukhari: 2834, Muslim: 1805, Tirmidhi; 3857

<sup>245</sup> Sami' may be defined as audition, or one's listening to rhymed and metered verse that is recited byaprofessional. Such verse, when recited professionally, will obviously have rhythmic and musical qualities. During the authors time, and throughout Muslim history, the institution of sama' has suffered many abuses, both from those who support it and those who oppose it. What the author is pointing to here, Mwer, is the straightforward recitation of poetry without frivolity, y t d.

ومُ وَاللَّهُ مَا اللَّهُ عَلَيْهِ مَا الْخُنْدَقِ فِي أَكْحَلِهِ فَضَرَّبٌ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ نَةً فِي الْمُسْجِدِ لِيَعُودُ مَنْ قَرِيْبٍ، فَقَالَ سَعْدُ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ قَوْمٌ [ أُجَامِدَهُمْ فِيْكَ مِنْ قَوْم كَذَّبُوا رَسُوْلَكَ وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنَّى أَظُنُّ أَنَّك وَهُمْ مُعْمُ اللَّهُ مُوالَّا مُنْ اللَّهُ مِنْ حَرْبِ قُرَيْشَ شَيْءٌ فَأَيْقِنِي لَهُ حَمَّى وَاللَّهُمْ فِيكَ، وَإِنْ كُنْتَ وَضَغْتَ الْحَرْبَ فَافْجُرْهَا وَاجْعَلْ مَوْقٌ فِيْهَا فَانْفَجَرْ رِ لَلِيَّةِ فَلَمْ يَرْعُهُمْ وَفِي الْمَسْجِدِ إِلاَّ الدُّمْ يَسِينُلُ إِلَيْهِمْ فَإِذَا سَعْدٌ يَفِذُ جُرْحُهُ دَما قَإِنَ فيًّا. (أخز ج الشيخان)

Aisha & in her narration concerning the Battle ofthe Trench, said, "When Allah's Messenger returned from the Trench [he found out that) the medial vein in Sa d ibn Mu adhs arm had been severed [in the fighting]. Therefore, the Prophet sedered that a tent be erected in the masjid for Sa d £ so that he £ could attend to Sa'd & from close by. Then Sa d i prayed, 'O Allah! Surely you know that there is no one 1 like to fight more than the people who discredited your Prophet and turned him out. O Allah! It now appears to me that You have put an end to the fighting between us [the Muslims and Quraysh]. But if I am wrong about this, and there is to be more fighting, then let me live so that I may fight for You against them. And if the fighting is truly at an end, then let my wound continue to flow so that I may die of it.' That night his wound opened so that the people in the masjid were startled at the sight of his blood flowing toward them. That was the night Sa'd & succumbed to his wound and died." Imams Bukhari and Muslim related it. 246

## HADITH 162

﴾ الظاهر رَضِي ' عَنْهُ قَالَ: إِنَّ سَعْدَ بْنَ مَعَاذِ رُمِيَ يَوْ ١٨٨ أَوْلَمْ السِّهَ أَوْ اللَّ اً أَيْمَا اللهِ عَلَى اللهُ صَلَّى اللهُ آمَانِهِ هُوَسَلَّمَ مِ jLJL وَفَانْتُفَخَّتْ يَأُوفُهُ فَنَرَفَهُ ا مُ فَحَسَمَهُ أُخْرِي فَانْتَفَهِ أَنْ عَلِيْ اللَّهُ عَلَمًا `اي ذلِكَ قَالَ: اللَّهُ ۗ لاَ تُخْرِجُ نَفْسِيْ عَنْنُ مِنْ بَنِيْ قُرِيْظَةً، فَاسْتَمْسَكَ عِرْقُهُ ٤ £ أَلِلَةُ عَتِي َ أُولِنَا £ حُكمِهِ، فَحَكَمَ نِهُ إِنْ اللَّهُ اللَّهُمْ وَتُسْتَحْي نِسَاءُهُمْ مَ اللَّهُمُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الله فِيهِمْ " وَكَانُوْا أَرْبَعَ مِائَةٍ فَلَمَّا فَرَغَ مِنْ قَتْلِهِمْ انْفَتَقَ عِرْقُهُ فَمَاتَ. (أخوجه الزملي (arros

libir A said, Sad ibn Mu'adh was wounded by an arrow on the Day of the Hosts (during the Battle of the Trench) so that the medial vein in his nn was severed. Therefore, Allah's Messenger < A. attempted to cauterize il However, when he did, the arm began to swell, and after a short while the blood was flowing again. Again an attempt was made to cauterize the wound, and again the arm grew swollen. When Sad saw what had happened, he said, "O Lord! Don't take my life until my eyes have been soothed by the sight of Ban! Qurayza?<sup>47</sup> Then the blood ceased to flow from his wound, and not a single drop ofblood seeped from it until [finally, alter having been brought to their knees by the Muslim blockade of their quarter] Bani Qurayza agreed to submit to whatever Sad decided concerning them.'4" Then Sa'd & decided that their men must be put to death, and that their women [and children] be allowed to live. Allah's Messenger A said, 'You have decided their fate in conformance with the decision of Allah.' The number of their men was four hundred. When [the sentence had been carried out and] the men of Qurayza had been executed, Said's f wound began to flow as before. A short while later, he died of it. Imam Tirmidhi related it and attested to its authenticity?49

#### Sliito: Kashf and Raramah

An example of kashf may be found in Sa'd's & saying, "It now appears to me that You have put an end to the fighting between us." Indeed, with the Battle of the Trench all fighting between the Muslims and the idolators of Quraysh had me to an end. There was a brief skirmish at Makka (about two years later), but most historians hesitate even to call it that. There are two examples of karamah in the story of Saa One was the stoppage of the flow of blood mentioned tn the second hadith [162], and the second was the re-opening of the closed

<sup>147</sup> The Qurayza were a Hebrew tribe living in Madina with the Muslims under a truce, who had trutorously sided with the idolators against the Muslim defenders of the city in the Battle of the Trench. Therefore, when the siege had been lifted, Allah's Messenger directed that the quarter of Madina in which the Qurayza resided be surrounded. Thus, the meaning of Sad's \* prayer was that he wished to live Io see Bani Qurayza punished for their treachery.

<sup>2(8</sup> The Qurayza sent word to Allah's Messenger that hey would surrender only if the terms were taedbySadibn Mu'adh &, Since the Ourayza had always maintained cordial relations with Sa'd & in the days before the advent of Islam, they evidently hoped that he would be lenient with them on the basis dlheir prior relationship.

<sup>149</sup> Tirmidhi: 1582

wound mentioned in the hi st hadith (tot). Furthermore, there is no reason to suppose that there is any contradiction in the prayers of Sa d as recorded in the two hadiths above. What happened first was that the blood flowing from his wound stopped as a result of his prayer, as recorded in the second hadith. Then, as a result of his prayer, as mentioned in the first hadith, the blood again started to flow. Thus, in the second hadith, the narrators saying, "When the men of Qurayza. Should be viewed as his own condensation of events. Actually, the full story would read more like this: When the men of Qurayza had been executed, and Sad thad supplicated his Lord with the prayer mentioned in the first hadith. Sa d's wound began to flow as before.

#### States: The Love of Life and the Love of Death

While certain of the writings of the Sufi masters clearly indicate a love of life on their part, certain other of their works would seem to indicate the opposite. From the prayer of Sa bowever, the rationale behind both points of view is expressed quite clearly. Thus, their love of life springs from their love of involvement in the practices of worship and devotion. Sa'd said, "Then let me live so that I may fight for You against them," when jihad is a form of worship. Their desire for death is based on no more than their wish to preserve their religion and be united with the Almighty.

## HADITH 163

عَنْ عُوْوَةُ بْنِ الزَّبِيْرِ عَنِ ْ اِإِلَا لِا تَخُرُمَةُ اِحِالًا اَ (الحديث الطويل) وَفِيْهِ فِصَّةُ الْحُلَيْيِةِ لَمْ إِلَّا عُرْوَةَ بْنَ مَسْعُوْدِ جَعَلَ يَرْمُقُ أَصْحَابَ عَنِي الْلَهُ عُلَا عُرْوَةً بْنَ مَسْعُوْدِ جَعَلَ يَرْمُقُ أَصْحَابَ عَنِي اللهِ \*4 \*4 \*5 حَ وَسَلَّمَ اللهُ عَلَيْهِ قَالَ: فَوَ اللهِ مَايَنْتُخِمُ رَسُولُ اللهِ بِنُخَامَةٍ إِلاَّ قَعَلْهِ يَ كَفَّ رَجُلٍ مِنْهُمْ فَدَلَكَ بِمَا وَجُهُهُ وَجِلْدُهُ، وَإِذَا أَمْرَهُمْ . 13 £1 و 10 لا إِنْ خَامَةٍ إِلاَّ قَعَلْهُ وَعَلَّ اللهِ عَلَيْهُ وَسَلَّمَ فَقُلْتُ : يَقْتَلُونَ اللهِ اللهِ اللهِ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا نَبِي اللهِ اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا نَبِي اللهِ الله اللهِ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا نَبِي اللهِ الله اللهِ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا نَبِي اللهِ اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا نَبِي اللهِ اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا نَبِي اللهِ اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا نَبِي اللهِ اللهِ اللهِ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : يَا نَبِي اللهِ اللهِ اللهِ عَلَيْهِ وَمُعَلِّونُ اللهِ وَلَسُتُ أَعْصِيْهِ وَهُو نَاصِرِي اللهُ عَلَيْهِ اللهِ عَلَى اللهُ عَلَيْهِ وَمُعَلِّ فَلَ اللهِ وَلَكُ اللهِ وَلَكُ اللهِ وَلَكَ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ ال

نَّهُ عَلَمُ الدَّنِيَّةَ فَ إِنَّ إِنَّا اللهِ JiJI Jp Cjiclii c J: Jli ,U> «j,t وَمُولُ اللهِ وَلَيْسَ يَغْضِيٰ JiJ Jp Cjiclii c J: Jli ,U> «j,t وَمُولُ اللهِ وَلَيْسَ يَغْضِيٰ JAjl Js: Jlii V teb إِنَّانَ اللّهِ وَلَيْسَ يَغْضِيٰ اللّهِ اللّهِ اللّهِ وَلَيْسَ يَغْضِيٰ اللّهِ اللّهِ اللّهُ ال

Urwah ibn al-Zubayr & related from al-Miswar ibn Makhramah and Marwan a lengthy narration concerning the Treaty of al-Hudaybiyyah in which it is recorded that: " [a leader of the Makkan idolators who had been sent to determine the strength and numbers of the believers gathered at Iludaybiyyah] began staring at the Companions of the Prophet i and reported, 'By Allah! The Prophet could not even sneeze without having his mucus fall into the hands of one of his Companions who would then rub it over his face and skin. If he ordered them to do anything, they would all attempt to be the first to comply. If he performed ablutions, they would nearly kill each other for the water he had used. If he spoke, they immediately lowered their voices in his presence. And never, out of their respect for him, did they stare at him." In the same narration (of the Treaty of Hudaibiyyah in which the terms dictated by the pagan Quraysh were accepted, some of which appeared unfavourable to thebelievers], it is also recorded that 'Umar ibn al-Khattab said, "So & I went to Allah's Prophe and [in a state of agitation over the terms of the treaty said, '0 Messenger of Allah! Are you not truly the Messenger of Allah?' He replied, 'I certainly am.' Then I said, 'Are we not followers of the truth while our enemies are followers of falsehood?' He replied, 'Certainly.'Then I said, 'So why do we agree to humiliation with respect to our religion?' He replied, 'Verily, I am Allah's Prophet, and verily 1 will never disobey Him! [In other words, whatever I have done or agreed to do has been in accordance with the will of Allah. He will always be my Helper.' So, 1 said, 'But didn't you tell us that we will go to the House [i.e., the Ka'bah in Makka and perform tawaf there?' He replied, 'Certainly, I did. But did I say that you'd go to it this year?' So I said, 'No.' Then he replied, 'You will go to it. And you will circumambulate it.' At that, I went to Abu Baktand said, 'O Abu Bakr! Is he not truly the Messenger of Allah?' Abu Bakr & replied, 'Verily, he is.' Then I said, 'Are we not followers of the truth while our enemies are followers of falsehood?' Abu Bakr replied, 'Certainly.' Then I said, 'So why do we agree to humiliation with respect

to our religion?' He replied, 'Listen, man! Verily, he is Allah's Prophet 4 and vcrih he will never disobey His Lord. As long as he obeys, Allah will be his Helper. So be steadfast in your obedience to him because, by Allah, he is doing the right thing.' So 1 said, 'But didn't he say to us that we would visit the House and circumambulate it?' He replied, 'Verily. But did he say that you would visit it this year?' I replied, 'No.' Abu Bakr said, 'Theosyou will visit it. And you will circumambulate it.'" 'Umar & said, "For that [i.e.. in order to make up for my having questioned the Prophet in that manner] I did many, many good deeds." Bukhari and Abu Dawud related this hadith. 150

Customs: Excess in Love for and Devotion to the Master

From the behaviour of the Companions ega described in the beginning of this hadith it is clearly established that the Sufis' love for their masters, even to the point of giving their lives for him, so that their loyalty to him is greater than that for any worldly' authority. Obviously, however, such devotion must never go beyond the bounds established by the Shari'a.

#### States: Losing Oneself in Love for the Sheikh

While the hadith does not address this matter specifically, it is clear when one ponders the matter, that this may certainly be understood from the text of the hadith. In other words, from the words spoken by Abu Bakr at the end of the hadith in reply to 'Umar's & questions, it is obvious that his heart and mind were at one with the heart and mind of the Prophet . A connection of this sort, in view of the habits of the especially gifted Sufi masters, is what is known as "Losing oneself in love for one's master." The existence of an attribute, moreover, is a certain indicator, dalil qafi, that there are those who actually possess that attribute. When such a connection is established by the text of a hadith, then this state (of losing oneself in love for one's spiritual master) is also established. The reality of this state may be witnessed in the affinity of an aspirant for his or her spiritual guide, as expressed (and developed) by means of love and devotion.

HADITH 164

عَنْ سَلَمَةً بْنِ الْأَكْوَعِ رَضِيَ اللهُ عَنْهُ كَالَهُ \* زَله ْ لَمَا الْحُدَنْيِيَّةِ مَعَ رَسُولِ اللهِ الحديث. وَفِيْهِ \* ثُمَّ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعَا لِلْبَيْعَةِ فِيْ أَصْلِ الشَّجَرَةِ فَبَايَعْتُهُ فِي أَوَّلِ

250 Bukhari: 2731,2732, Abu Dawud: 2765

النَّاسِ ا ثُمَّ بَايِعَ وَبَايَعَ ، حَتَى إِذَا ﴿ \$ \$ \$ \$ \$ \$ \$ \$ \$ النَّاسِ قَالَ: "بَايعَ \$ سَلَمَةُ ا وَأَن مُعُو لَا النَّاسِ ا ثُمَّ بَايعَ وَبَايعَ ، حَتَى إِذَا وَ ( إِنْ اللَّهُ اللَّالَّةُ اللْمُعُلِّلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْلِمُ اللَّهُ اللَّهُ الللللْمُلِلْمُلِلْمُ اللَّهُ اللَّهُ اللللْمُلِ

salamah ibn al-Akwa & said, "We approached Hudaibiyyah with Allah's" Prophet ife... and so on." In the same narration, Salamah & said, "Allah's propher called upon us to swear allegiance to him beneath a tree, and so I swore allegiance among the first of those who swore it. Then the Prophet £ continued taking oaths of allegiance from more and more people unt il, when he was through half of them, he called out to me, \*O Salamah! Swear allegiance.' I replied, T have already sworn allegiance, among the first people to do so.' He replied, 'Do it again,' So 1 again swore allegiance to him and, when he noticed 1 was without a weapon, he gave me a shield. Then he returned to taking the oath of allegiance from more and more people until he reached the last of them. Then he said to me, 'O Salamah! Why don't you swear allegiance to me', So 1 said, 'O Allah's Prophet! 1 swore allegiance to you among the first of those who swore it! And then again among those in the middle! Do you now want me to swear with those at the end' He replied, 'Again.' So he took my oath, and in that manner I swore allegiance three times!" This was related by Muslim?5'

#### Customs: Renewing Bay ah for Emphasis

At times it may be beneficial to have even a seasoned aspirant renew the oath of allegiance, bay ah. This hadith openly establishes the precedent for such a practice.

#### HADITH 165

رَضِيَ ' عَنْهُ ﴿ قَالَ خَالِدِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ عَلَيْهِ وَسَلَّمَ: اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْ أَهْلِ بَدْرٍ فَقَالَ مَا سَنْظُمْ اللهُ اللهُ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهُ اللهِ اللهِل

1 N X si II STUDY op HADITH

Ah "f. related, in his narrative concerning Hatib's & letter,\*\*\*-f. said, T et me, O Allah's Prophet strike that hypocrite's neck!' So AlUhA Prophet said. Verily, he fought at the Battle of Badr. So.howareyou to know it Allah saw what they did and then said to them, "Go and do "hatever y ou wish. For 1 have forgiven you."" This was included in five of the six most authentic collections, excluding al-Nasai.<sup>2</sup>"

#### R< f.'i hi Un' Invalidity of the Belief in Infallibility

A., 01 ding to certain ignorant Sufis and heretics, when a person attains' perfec- I tian' he is tree to do as he wishes and, for such a one, nothing is unlawful. This w hod ot thought is known as al-Ibahiyyah, and the amazing thing is that its adhei ents present this hadith as proof of their claim. It is as if they are saving 1 'See what the ruling was for those who fought at Badr.' The truth of the matter, how ex er, is that this hadith openly refutes their claim because the words 1 have totgiven. . .' mean that the deeds they commit will have to be unlawful for them to receive forgiveness. Owing to the extreme generosity of the Almighty, He ma\ have) made this particular promise to only this particular group of people. Otherw ise, there is no need to forgive what is lawful If, on the other hand, the Almighty had said, T have made this lawful for you,' it might have been possible and draw such a conclusion. Moreover, it is not possible to compare those who o, ght at Badr with anyone else because there is textual evidence to confirm the -.uumise of forgiveness that was made to them, whereas no such evidence exists w anyone else. So how can anyone possibly compare themselves with the vetof Badr? In fact, this article of faith by the Ibahiyyah is kufr, disbelief, and one who holds it will require correction.

#### HADITH 166

. z. \*1 questioned Jabir & concerning the oath of allegiance sworn

w. smferi to the pagans in Makka describing someof the militaryplansoftheProphet accepted, lidfib A was taken by the Compan.ons to the Prophet A forouo"" page ion was accepted. Even so, 'Umar E still wanted to kill the man

194. Abt) Dawud: 2650, Tirmidhi: 3305

√mar

fits ACC<,S'OII<1' Lenicncy \*w ReSard ,0 Essentials dies. Masters have been known to exhibit restraint, even to the point of N the shortcomings of those they deal with on both an occasional and "Ur basis. For people in this state, the Masters have even prescribed spelacitations and dliikr without waiting for them to actually discontinue their pcct practices. This has prompted some people to suspect that the Masters guAty of hypocrisy. The truth of this matter, however, is that the Masters use (GoTgwen insight to decide when the good practices they prescribe for will, step by step, erase the incorrect behaviour that those people exhibit, plasters are also sensitive to the fact that severity on their parts may have the of preventing people from doing what is right, and may even discourage (i(atomic Pentvil & of 'A ceir errant ways, Yhus, whatever good can be found in ^people should be encouraged. Indeed, some people simply do not have the '^10resolve suddenly to refrain from sinful acts. Such resolve, then, needs AJwelopedby stages. This hadith may help to explain how the Masters deal with uch cases.

# HADVTH. 167. ﴿ أَيِيْ مُوْسِي رَضِيَ ﴿ مُعَنْهُ ۚ ﴾ ﴿ وَاللَّهِ اللَّهِ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللَّهُ الللَّهُ الللَّهُ الللَّهُ الللللَّهُ اللَّهُ اللللَّهُ الللَّهُ الللللَّهُ الللللَّاللَّهُ الللللَّاللَّهُ اللَّهُ الللَّهُ الللللَّاللَّهُ الللَّهُ الللَّا الللللَّاللَّا اللَّهُ الللَّهُ الللَّا الللللَّاللَّهُ الللللَّاللَّهُ الللللَّ

Abu Musa & related that he once asked Mu adh [when bowever deputed to govern in Yemen], "How do you recite [your night prayers]?"

He replied, "I will tell you about that. For myself, first I sleep [in other words, I do not stay awake all night long] and then I stand [in prayer] and recite. In this manner, I earn as many blessings from my sleep as I do

<sup>254</sup> In other words, it is not necessary to let details get in the way of someone's conversion or practice ofIshm. Rather, once they have converted, have gained a better understanding of the religion and its U)5, and have been in the company of the believers, it may be hoped that they will begin to appreciate the nligim in all of its various aspects.

iji Abu Dawud: 3025

'All £ related, in his narrative concerning Hatib's & letter, '' "'Umar said, 'Let me, O Allah's Prophet £, strike that hypocrites neck!' So Allah's Prophet said. 'Verily, he fought at the Battle of Badr. So, how are you to know if Allah saw what they did and then said to them, "Go and do whatever you wish. For I have forgiven you."" This was included in five of the six most authentic collections, excluding al-Nasa'i."

#### Reform: The Invalidity of the Belief in Infallibility

According to certain ignorant Sufis and heretics, when a person attains 'perfection' he is free to do as he wishes and, for such a one, nothing is unlawful. This school of thought is known as al-Ibahiyyah, and the amazing thing is that its adherents present this hadith as proof of their claim. It is as if they are saying, 'See what the ruling was for those who fought at Badr.' The truth of the matter, however, is that this hadith openly refutes their claim because the words 'I have forgiven...' mean that the deeds they commit will have to be unlawful for them to receive forgiveness. Owing to the extreme generosity of the Almighty, He (may have) made this particular promise to only this particular group of people. Otherwise, there is no need to forgive what is lawful. If, on the other hand, the Almighty had said, 'I have made this lawful for you,' it might have been possible to draw such a conclusion. Moreover, it is not possible to compare those who fought at Badr with anyone else because there is textual evidence to confirm the promise of forgiveness that was made to them, whereas no such evidence exists for anyone else. So how can anyone possibly compare themselves with the veterans of Badr? In fact, this article of faith by the Ibahiyyah is ku.fr, disbelief; and anyone who holds it will require correction.

## . h a dit h 166

عَنْ وَهَبٍ قَالَ: سَدَّا لَدُ \* ؟ حِلاَمَ ضِيَ اللهُ عَنْهُ عَنْ َ أَيْثَاقِ الْهِهِ إِذَا بَالِيَعَتُ َ الْمُسَرَّطُتُ وَلَمَّةً وَاللهُ \* اَلْهَ اللهُ ا

Wahb said, "I questioned Jabir concerning the oath of allegiance sworn

^ the Ihaqil 1 tribe]. He said, 'They stipulated that they would do so only iitheydid not have to pay zakah or participate in Jihad.' And he heard Allah's Prophet yi say, 'They will pay [zakah] and fight [in jihad], if they jvly convert to Islam.' This was related by Abū Dawud.!"

#### until Occasional Leniency in Regard to Essentials

imes, Masters have been known to exhibit restraint, even to the point of goring (de shortcomings of those they deal with on both an occasional and jet gular basis. For people in this state, the Masters have even prescribed special recitations and dhike without waiting for them to actually discontinue their intoired practices. This has prompted some people to suspect that the Masters Aguilty of hypocrisy. Tine truth of this matter, however, is that the Masters use their God-given insight to decide when the good practices they prescribe for Apple will, step by step, erase the incorrect behaviour that those people exhibit, fteMasters are also sensitive to the fact that severity on their parts may have the Act of preventing people from doing what is right, and may even discourage them from repenting of their errant ways. Thus, whatever good can be found in such people should be encouraged. Indeed, some people simply do not have the length to resolve suddenly to refrain from sinful acts. Such resolve, then, needs lobe developed by stages. This hadith may help to explain how the Masters deal uith such cases.

## HADITH 167

Abu Masa related that he once asked Mualla [when both were deputed to govern in Yemen], "How do you recite [your night prayers]?" He replied, "I will tell you about that. For myself, first I sleep [in other words, I do not stay awake all night long] and then I stand [in prayer] and recite. In this manner, I earn as many blessings from my sleep as I do

(|\_\$.ix jdl

<sup>252</sup> Hatib £ had written to the pagans in Makka describing some of the military plans of the Prophet
When the letter was intercepted, Hatib £.was taken by the Companions to the Prophet £ for ques
tioning. At that time, Hatib s. explanation was accepted. Even so, 'Umar still wanted to kill the man
as a traitor.

<sup>253</sup> Bukhari: 3007, Muslim: 2494. Abu Dawud: 2650, Tirmidhi: 3305

<sup>154</sup> In other words, it is not necessary to let details get in the way of someone's conversion or practice. Ulta. Rather, once they have converted, have gained a better understanding of the religion and its wijs, and have been in the company of the believers, it may be hoped that they will begin to appreciate the religion in all of its various aspects.

IS Abu Dawud: 3025

from my prayers." This was related by Bukhari, Muslim, Abu Dawud and al-Nasai<sup>2,2W</sup>

Questions: The Habits of the Masters as Worship

From the hadith above, it should be clear that when one's knowledge matures to the point of propriety, such that even mundane activities are undertaken with a higher purpose in mind, then those activities will acquire the characteristicsol worship; and they will occasion blessings and bring one closer to the Almighty. Thus, one's sleep, if it is undertaken for the purpose of rest and renewal of strength for worship, may actually be accounted an act of worship. Likewise, at times the purpose may be to exhibit one's frailty and need. At other times, the purpose may- be to conserve strength for service to others, or to humanity in general. In all such cases, one's sleep may' surely' be accounted an act of worship. In the same way, other deeds may' take on the aspect of worship. The sayings of the Masters attest to this, and the hadith above indicates the same.

#### HADITH 168

Jarir ibn Abdullah \*\*Lelated\*\* that Allah's Prophet \*\*Id, "Will you not rid us of Dhi '1-Khalsah?" which was a temple in the territory of Khath'am that was also known as the Ka'bah of Yemen. Jarir \*\*Laid, "So I went with a party of one hundred and fifty riders from [the tribe of] Ahmas who were true horsemen while I was barely able to keep myself in the saddle. So he struck my breast so hard that I could see the impression of his fingers on [the skin of] my chest, and recited, 'O Allah, Stabilise him \*\*256\*\* and make him one who is a guide and rightly-guided!' Thereafter, the unit

'(c'ntl'''ll'elem'P'e and destroyed it, setting it on fire." This was related by p^ari. Muslim and Abu Dāwud.

Bolats have stated that just because one attains a state of spiritual perfection? This does not mean that such a person will no longer be subject to human 'Die.Nonetheless, that person will undoubtedly be less susceptible to the sort 'hunian frailties that will lead him or her to act contrary to the Shari'ah. From hadith above, it is clear that the Prophet felicithe effects of outside influ
(10 on his heart and soul. At the same time, however, he would never have without a clear reason from the Shari'ah to do so. Still, he needed from mne 10time to bring his impulses under control. Thus, it should be clear that the (jdrts of certain Sufis to attain absolute perfection are akin to their attempting locatch the wind and hold it in their fists! Stories concerning the perfection of cretain Sufis actually describe their coming under the influence of a temporary jute rather than anything of a permanent nature.

#### hadit h 170

عَنْ ﴿ مَعَامِلُهِا ﴾  $A_{G}$  أَنَّ أَنَالَ : 3 - كَمَا هُرْ ظُمَّةً بْنِ \$\text{\$\frac{1}{2}} \text{\$\frac{1}{2}} \text{\$\f

Amir ibn Sa'id & narrated, "I visited Qurazah ibn Ka'b and Abu Sa'ud al-Ansa'd during a wedding where girls were singing, so I said, "The two of you are Companions of the Protect and veterans of the Battle of Badr. So how could such a thing happen in your presence?" The two of them answered me. 'Sit with us, if you like. Or go. For we have been given license to do such things on these occasions." This hadith was related by al-Nasai.2"

<sup>256</sup> Bukhari: 4341, Muslim: 1732, Abu Dawud: 4354, Nasa'i: 5598

<sup>257</sup> It is evident from the context that the purpose of the prayer was to ask for stability for Jarir  $\pounds$  in both the saddle and religion.

<sup>158</sup> Obviously, spiritual perfection may be defined in a variety of ways. Suffice it to say, however, that GihtSuh masters acknowledge the fact that no human is capable of perfection in every respect. Thus, the mninjol perfection here may be understood as a high degree of accomplishment in spirituality, ytd.

<sup>59</sup> Nasa'i: 3385

## HADITH 171

( Jijj \*fJ>b

Muhammad ibn al-Munkadir said, "I have heard it said that the Almighty will say on Judgment Day, 'Where are those who protected their ears from indulging in pleasure<sup>260</sup> and from the instruments of Satan? Allow them to enter into gardens of musk. Then he will say to the angels, 'Let them hear My praises! And tell them they have nothing to fear... nor shall they grieve!'" This hadith was related by Razin.<sup>261</sup>

Habits: The Sama<sup>c</sup> of the Chishti Order and the Opposition of the Nagshbandi The opinions of the rightly-guided followers of both of these orders, those who approve of audition and those who disapprove, are derived from authentic sources of evidence. In one instance, however, the aspect of spiritual exuberance, shawq is dominant; while in the other instance, it is prudence that is dominant. The first of the two hadiths above, hadith [170], would seem to indicate the first orders preference, while the second, hadith [171], would seem to indicate the preference of the other Sufi order. Logically, when a degree of physical diversion is allowed (by the Shari'a), it would seem to follow that a degree of spiritual diversion must also be allowed. The actual degrees to which such activity may be allowed is a matter for the experts. It should be clear, however, that to transgress the limits is definitely sinful. All of this is discussed in detail in the books of rules that deal with the subject. From the hadiths above it should be clear that the sort of sama 263 that may be condoned will never go beyond the limits of spiritual diversion, as the two Companions explained (in hadith [170]). Moreover, if the degree of disapproval is disapproval occasioned by prudence (which is the preferred degree, as is evident from the second hadith in which comparison is made to the instruments of Satan), then it is clear that samac is neither a good thing in and of itself, nor a bad thing. This is because pleasure is not necessarily bad or

ng/iof itself. 165 The sor pleasure that is allowed, however, is indicated by means of comparison.

#### hadith 172

^uHuraira £ related that Allah s Prophet said No servant of Allah should say (concerning me] that I am better than Yunus ibn Matta? This was related by Bukhari, Muslim and Abu Dawud 26.1

^jriii: Glorifying it Master by Detracting from Another
vintis \$ was mentioned in this hadith because his story would appear to
include a reprimand from the Almighty which, in turn, would indicate that he
was somehow ranked lower than other prophets. This assumption is what the
bjdith sets out to refute. The practice on the part of certain Sufis to celebrate the
virtues of their own master, or of their own Sufi order, by criticising others is ceruinly wrong. This hadith clearly illustrates this point. Certainly, there is nothing
wrong in one's holding such beliefs as a personal matter. In instances in which
there is no definitive textual evidence, it is lawful to hold an opinion, but unlawful to suppose that opinion to be binding. In instances in which such an opinion
is based on no more than one's love (for a particular Sufi master or order), then
this is perfectly natural and beyond the scope of legal responsibility. No one can
be blamed for holding such an opinion.<sup>265</sup>

#### **HADITH 173**

<sup>260</sup> Literally, min al-lahw, which is generally understood to be music or the joyful recitation of poetry on special occasions, ytd.

<sup>261</sup> Musnad Ibn al-Ja'd: 1:254, az-Zuhd li Ibn al-Mubarak: 1: [2

<sup>262</sup> See the translators footnote at hadith [160] for a more precise definition of what is intended by the word, sama'.

What the author is trying to convey to the reader is that these are relative matters. Thus, under certain circumstances, certain pleasures are lawful and permitted while, under other circumstances, the very same pleasures are unlawful. In regard to sama' the relative circumstances are thus all-important. The author is attempting here to reconcile two apparently opposite positions on the issue. His approach is a subtle one and should be appreciated as such by the discerning reader. For the aspirant, the most important thing is to follow the rules established by the order and those who have become accomplished in its disciplines, ytd.

<sup>264</sup> Bukhari: 3395, Muslim: 2376, Abu Dawud: 4669

<sup>265</sup> No blame will attach as long as one remains within the bounds of one's own opinion, and does not suppose the matter to be anything more than personal opinion, ytd.

الْهُوْآتَيْنِ لِلَّوْسُلِيَّانُ عَلَيْهِ ـ FA أَ \* اللَّهُوْفِيْ \* لِهُ \* اللَّهُ \* بَيْنَهُمَا \* فَقَالَتِ الصَّغْرى: الاَمْفَا نَ خُلُكَ اللهُ هُوْ إِنْبُهَا، فَقَضَى بِهِ لِلصَّغْرِي. (أخرجه الشيخان والنسائي)

Abu Huraira £ related that Allah's Prophet -jfs, told the story of how Sulaiman judged between two women by saying, "Divide the child in half." Then the younger of the two women said, "Don't do that! May Allah have mercy on you. He is hers." So Sulaiman 7® judged in favour of the younger woman. This was related by' Bukhari, Mušlim and al-Nasa'i."

Habits: Testing the Intentions of an Aspirant by Radical Means

It has been the practice of many Sufi masters to gauge the intention and faith of aspirants, in situations in which they deem that to do so is necessary, by saying or doing things the outer aspect of which appear to contradict the inner. So, while in fact these actually' comply with the SharTa, their appearance might lead one to assume that they do not. For example, Sheikh Sadiq Gangohi, may Allah have mercy on his soul, once said to one of his disciples, "There is no god but Allah, and truthful (sadiq) is Allah's Prophet!' Of course, the intended meaning was that Allah's Prophet was suthful in his claim to prophethood. However, the apparent meaning is one that may give rise to doubts, as if the Sheikh (whose name was Sadiq) were claiming to be a prophet! (Sadiq is God's Prophet!) If the aspirant was a simple-minded literalist, he might have run away from the Sheikh right then and there. If he possessed a penetrating mind, however, he would have understood that there was a possibility, at least, that he was being tested by these words, and he would have had recourse to their context, and to his past experience with the Sheikh who uttered them. If those experiences had been positive and indicated that the Sheikh was indeed an accomplished and orthodox master, then he would have interpreted the words of the Sheikh in either a particular or a general way, and then remained steadfast in his attachment to the Sheikh. The hadith above may be understood as a precedent for such an evaluation.

## HADITH 174

عن اللهِ اللهُ عَلَيْهِ وَسَلَّمَهُ مَنْهُ عَنْهُ قَالَ: قَالَةِ \*1⁄2 أَنَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَهُ مَنَ أَيُّوْبُ عِن اللهِ اللهُ عَرَيَاناً خَرَّ مَنْ وَمُوهُ \*لُهُ مَعَزَالِا ? لاَ ذَهَبٍ فَجَعَلَ يَجْنِيُ إِنَّ قُوْبِهِ ۖ لَا أَنْكُاهُ ۖ كُانَا اللهُ اللهُ عَرَيَاناً خَرَّ مَنَ مُعَنِّلًا إِنْ اللهُ عَلَيْهِ عَلَى يَجْنِيُ إِنْ قُوْبِهِ ۖ لَا أَنْكُوالُوا اللهُ اللهُ عَرَيَاناً خَرَّ مَنَ مُعَنِّلًا إِنْ اللهُ عَلَى يَغْنِيُ إِنَّ قُوْبِهِ ۖ لَا أَنْكُوالُكُوا اللهُ عَلَيْهِ عَلَى اللهُ عَلَيْهِ وَسَلَّمَهُ اللهُ عَلَيْهِ وَسَلَّمُ اللهُ عَلَيْهِ وَسَلَّمُ اللهُ عَلَيْهِ وَسَلَّمُ اللهِ عَلَى اللهُ عَلَيْهِ وَسَلَّمُ اللهُ عَلَيْهِ عَلَيْهِ وَاللَّهُ عَلَيْهِ عَلَيْهِ وَسَلَّمُ اللهُ عَلَيْهِ وَاللّهُ عَلْ Mawland Ashraf 'Ali Thdnawi \6\$

أَلَمْ أَكُنْ أَغْنَيْنُكَ مَنْ مَنَ اللَّهِ نَوَى يَلَا رَثْنَ وَلَكِنْ لَاغِنَى مِ عَلَيْنَ مُرَّدُ وَلَنِي اللهِ أَكُنْ الْغَنِي مِ عَلَيْنَ مُرَّدُ وَلَنِي اللَّهِ وَلَكِنْ لَاغِنِي مِ عَلَيْنَ مُرَّدُ وَلَنِي اللَّهِ وَلَا الْمُحَارِ وَمِ الْمُحَارِ وَمِ الْمُحَارِ وَاللَّهِ وَمُؤْمَدُ وَمُؤْمَنَ مُرَّدُ وَلَنِي اللَّهِ وَلَا اللَّهُ وَمُؤْمَنَ مُرَّدُ وَلَنِي اللَّهُ وَلَا اللَّهُ وَمُؤْمَنَ مُرَّدُ وَلَا اللَّهُ وَمُؤْمَنُ مُنْ اللَّهُ وَمُؤْمَنُ مُرَاكِمُ وَاللَّهُ وَمُؤْمَنَ مُرَاكِمُ وَلَا اللَّهُ وَمُؤْمَنُ مُرْمُونُ وَاللَّهُ وَمُؤْمَنُ وَمُؤْمَنُ مُنْ وَمُؤْمِنُ وَمُونُ وَمُؤْمِنُ وَمُعْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنِ وَمُؤْمِ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنِ وَمُؤْمِنُ وَمُؤْمِنِ وَمُؤْمِنُ وَمُونِ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَ

yjurairah & related that Allah's Messenger 4s> said, "While Ayyub was bathing naked, a cloud of golden locusts descended upon him gently toese were bits of gold in the shape of locusts, not live locusts) gbe immediately began collecting these in his clothing. Then, the Lord O out to him, saying, 'O Ayyūb'. Have 1 not relieved you of the need for you see here." Ayyūb tg£ replied, 'Certainly, O Lord'. But I will never y free of my need for Your blessings!" This was related by al-Bukhari and ".Nasai. 161

^its: Not Declining to Accept Luxuries

but been the practice of the spiritually adept when God-given luxuries are available to them, and there is no apparent reason to fear that they will jijj to corruption, to understand these as having originated with the Divine factor (al-Mun'im) and to accept them. The hadith above would appear to jndicate the legality of this practice. Even so, the masters would never allow such ibings to become a preoccupation. 168

## HADITH 175

Abu Sachrelated that Allah's Prophet said, so not choose between the prophets." This was included in the collection of Abu Dawud. 15.

#### Reform:

The meaning here is similar to that in hadith [172].

## HADĪTH 176

عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلِّي رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ نُهُ

<sup>267</sup> Bukhari: 3391, Nasa'i: 409

A well-known legal maxim states that it is lawful, for those who trust themselves to show proper appreciation, sliukr, to desire the accumulation of lawful wealth, yt d.

<sup>269</sup>Abu Dawud: 4668

نَصَرِ حَتِّى خَوْلَ اللَّهِ اللَّهُ الللِّهُ اللَّهُ اللَّهُ اللَّهُ الللِّهُ الللِّهُ اللللِّلِمُ الللِّ

Ibn Mas'ud £ related that Allah's Prophet performed havening prayers and, when he had finished, he took my hand and went out to the rocky flood plain of Makka where he sat me down. Then he drew a circle around me and said, "Do not cross beyond your line. Many people will come to you. Do not speak to them, and they will not speak to you." Ulis was related by al-Bukhari. 570

#### Miscellaneous: Taking Measures

At times the masters will take measures themselves, generally to rectify one situation or another, and then prescribe the same for others. For example, they may tell someone to go and recite something after drawing a circle around the place where they are to do the reciting. This is called hasar or spiritual confinement. The effect of hasar, in most cases, is that despite the comings and goings of others, the one so confined will remain oblivious to outside influences. The above hadith would seem to indicate a precedent for such a practice.

## HADITH 177

عَنْ عَلْدِ اللهِ بْنِ هِشَامٍ رَضِيَ ' مُعَنْهُ آَآهَ \$15. كَاللَّمُ اللَّهِ عَلَيْهِ وَسَلَّمَ وَهُوَ الآخِذُ عِرْ عُمَرَ، عُمَرُ: كَارَكُ الْوَالَدِ اللَّهِ اللَّهِ الْحَبُّ مَنْ اللَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُو الآخِذُ اللَّهَ عَلَيْهِ وَسَلَّمَ: ﴿ لَا مَ وَالَّذِيْ نَفْسِكَ ﴾ فَقَالَ اللهُ عَلَيْهِ وَسَلَّمَ: ﴿ لَا مَ وَالَّذِيْ نَفْسِكَ ﴾ فَقَالَ اللهُ عَلَيْهِ وَسَلَّمَ: ﴿ لَا مَا وَالَّذِيْ نَفْسِكَ ﴾ فَقَالَ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَمَ اللهُ عَلَيْهِ وَسَلَّمَ اللهُ اللهُ عَلَيْهِ وَسَلَّمَ اللهُ اللهُ عَلَيْهِ وَسَلَّمَ اللهُ اللهُ عَلَيْهِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ الللهُ عَلَيْهِ وَسُلَّمَ الللهُ اللهُ اللهُ عَلَيْهِ وَسَلَّمَ الللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللللهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللللّهُ

'Abdullah ibn Hisham' & related, "We were with Allah's Prophet \$ and he had taken hold of 'Umar's \$ hand. So, 'Umar's said to him, '0 Allah's Prophet! Verily, you are more beloved to me than any other thing, excepting my own life." At that the Prophet \$ remarked, 'No. By the One Who holds my soul in His hand, not<sup>27</sup>' until I am more beloved to you than

your life!' So, 'Umar \$, replied, 'Indeed, now you are more beloved \*'me than even my life!' So Allah's Prophersaid, 'At last,"'O Umar!''my yiishadifh was related by al-Bukhari.270

#### fliniis: Blind Love as a Condition for Certain Perfections

^ain literalist critics refuse to believe that it is possible to have a relationship liii master that is based on natural, emotional love. The hadith above would pl\_cartores\*u.e that position. Also, it seems quite clear from the hadith that this rtoflove is actually a condition for the attainment of certain forms of spiritual idiievement.

#### hadith 178

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (لاَنَسُبُّوْا أَصْحَالِيهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: عَلَيْهُ السَّلاَمُ: عَنْهُ السَّلامُ: عَنْهُ اللهُ ا

Abu Huraira & related that Allah's Prophet said, no not speak negatively about my Companions. By the One Who holds my life in His hands! If one of you were to spend the weight of Mount 'Uhud in gold, it would still not equal one of their bushel-weights, or even the half of that!" This was related by Muslim.<sup>275</sup>

Rewards of Experts in Multiples Compared to those of non-Experts

It is mentioned in the books on the subject of tasawwuf that the deeds of an

<sup>272</sup>i.e., at last you have attained the degree of perfection that you seek. yt d.

<sup>273</sup> When the Prophet 5A, made this pronouncement, 'Umar £. immediately attained the degree of perfection that he had sought. Moreover, the love alluded to here is not rational (as opposed to emotional) love because otherwise the exception made by 'Umar & would have been meaningless. Thus, it was emotional love and that sort of love is clearly not a condition for faith. Certainly, however, it is a requisite for spiritual development. This sort of love is also referred to as losing oneself in love for the Master, orfathlit 1-Slieith. Mention of this phenomenon was made in the commentary for hadith [163], yt d.

<sup>274</sup> Bukhāri: 6632

<sup>275</sup> Muslim: 2540, Nasa'i: 2529

<sup>270</sup> Bukhari: 7281, Tirmidhi: 2861

<sup>271</sup> i.e., you will not attain the degree of perfection that you seek. yt d.

accomplished master are far more valuable in terms of reward and virtue that those performed by ordinary people. I have heard from my own master that two cycles, rakah, of prayer performed by a master are better than a hundred thousand cycles performed by those who are not masters. This hadith may be adduced as evidence for the same. Even though it is the Companions that are named specifically, the ratio legis or occasioning factor is shared; and that is the superiority of both groups in terms of the sincerity of their devotion, ikhilas. Moroever, the validity of this factor as an effective influence on such a categorisation, hukm, 27% is established by means of other scriptural evidence:

The parable of those who spend their possessions out of a longing to please Allah, and out of their own inner certainty, is that of a garden on high, fertile ground; a rainstorm smites it, and thereupon it brings forth its fruit twofold; and if no rainstorm smites it, then soft rain [falls upon it] (al-Qur'an, 2:265),

#### and.

Allah's Prophet said, sessingle dirham once out-valued a thousand dirhams.

When he was asked how that could be, he replied, "One man had only two dirhams.

He gave away the best of the two<sup>278</sup> as a charitable donation; while another man went to his treasury, withdrew a thousand dirhams, and gave them away to charity." <sup>278</sup> This was related by al-Nasa'i.

No one should entertain the doubt here that perhaps the occasioning factor in

'dith above (178) was the companionship" of the Companions & which is 'usly a quality that others cannot share with them. At the same time, how 'There is no doubt that even while the reason for their increased rewards is '(Sinttii'Y of 'heir devotions, their companionship' does figure into the equate by establishing the highest possible level for rewards.

#### HADITH 179

ajkjlj' .ci- ii ii (رَضِيَ اللهُ 25 .cj- ii ii وَضِيَ اللهُ 25 .ci- ii ii وَضِيَ اللهُ عَلَى اللهُ 22-, γρ)، أرام و اللهُ اللهُ 22-, γρ)، أرام و (24- ×- 24) اللهُ الل

M>u Musa & stated, as part of a lengthy hadith, that Allah's Frophet said, "My Companions are the security of my community. When my Companions pass away, to my community there will come that of which they were cautioned? This was related by Muslim. 28'

Questions: Hie Diffusion of the Blessings of the Godly to Others

Scholarshave pointed out that certain of the blessings of the godly may be classifed as volitional, like their spiritual teaching and direction. Others of their blesses, however, are non-volitional in the sense that they occur -without the godly intending for them to occur. These are things like their presence in the -world being a source of mercy, or like their illumination passing on to seekers of the truth. Thus hadith appears to establish the validity of such non-volitional blessings.

## . HADITH 180

ُ ' ' ' ' ' ' ' ' ' ' ' آلَا شِيْعَ اللهُ اللهِ مَا اللهِ عَلَى اللهُ مَنْ وَسَلَّمَهِ اِللهُ اِللهَ اللهِ مَسَفَتَيُ اللهُ مَنْ وَسَلَّمَهِ اللهِ اللهُ اللهِ مَسَفَتَيُ اللهُ مَنْ وَسَلَّمَهِ اللهِ اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَنْ مَنْ خَشْخَشَتَكَ أَمَامِيْ اللهِ مَنْ مَسَفَتَيْ وَمَا اللهِ مَنْ مَنْ خَشْخَشَتَكَ أَمَامِيْ اللهِ مَنْ اللهِ اللهِ مَنْ اللهِ اللهِ مَنْ مَنْ اللهِ اللهِ مَنْ مَنْ اللهِ اللهِ اللهِ مَنْ مَنْ اللهِ اللهِ اللهِ مَنْ مَنْ اللهِ اللهِ مَنْ وَمَا اللهِ مَنْ وَمَا مَنْ وَمَنْ اللهِ اللهِ مَنْ وَمَنْ اللهِ اللهِ مَنْ وَمَنْ وَمَنْ اللهِ اللهِ مَنْ وَمَنْ اللهِ اللهِ مَنْ وَمَنْ اللهِ اللهِ مَنْ وَمَنْ وَمَنْ اللهِ اللهِ مَنْ وَمَنْ وَمَنْ اللهُ مَنْ وَمَنْ اللهُ مَنْ وَصَحَمْ اللهِ مَنْ وَمَنْ مَنْ وَمَنْ اللهُ مَنْ وَمَنْ مَنْ اللهُ مَنْ وَمُنْ اللهُ مَنْ وَمُنْ اللهُ مَنْ مَنْ وَمُنْ اللهُ مَنْ مُنْ اللهُ مَنْ اللهُ مَنْ مُنْ اللهُ اللهِ اللهِ اللهُ مَنْ مُنْ اللهُ اللهِ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ اللهِ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ ا

<sup>276</sup> In other words, both the Companions and the masters share a distinguishing characteristic, the sincerity of their devotion. In both cases, this characteristic of unselfish devotion to the Almighty maybe identified as the effective cause, or occasioning factor, of the different categorisation or value accorded their acts of worship. When the occasioning factor can be thus identified, it is a simple matter to apply the categorisation mentioned in the hadith, by extension, to the situation of the accomplished masters of taxawwuf whose worship, too, is characterised by unselfish devotion and sincerity. In this manner, it is possible to say that the worship of the masters is likewise of far greater value than the acts of worship, including charitable giving, performed by those less accomplished, yet.

<sup>277</sup> Not all *dirhams were* valued equally, owing to the practice common at the time of making change by paring them down. ytd.

<sup>278 &#</sup>x27;Allāma Sindhi, in his commentary on al-Nasa'i, explainēd the meaning of the hadith in the following manner: The apparent meaning of this hadith is that rewards are given in proportion to the status of the giver, not in proportion to the amount that is given. Thus, the one who had only two dirhams gave away half of everything that he owned, so that he was rewarded in proportion to his zeal and determination. The wealthy person, on the other hand, did not give away half of his wealth and therefore received a smaller reward. It is also possible, although 'Allāma Sindhi felt that the text of the hadith really didn't support this, to understand the hadith as saying that when the poor man gave away half of everything that he owned, this so impressed the wealthy person that he was inspired to give away a thousand dirhams. In such a case, the reward of the poor man would be increased because he became the reason for the giving of the thousand dirhams to charity, ytd.

<sup>279</sup>i.e., the fact that they had actually been in the presence of the Prophet & and were thus deserving of the name Companion, sqhdba, and everything that that name entails (as elaborated in the works of theology.'aqida). ytd.

<sup>280</sup> The apparent meaning here is that once the Companions are no more, the community will be beset by all manner of temptations and corruption. And, indeed, history bears witness to exactly that, ytd. 281Muslim: 2531

Burayda Ji related that Allah's Prophet set, "O Bilal! By means of what [deeds] have you preceded me<sup>181</sup> to Paradise? For I had barely entered Paradise<sup>48</sup> when I heard your footsteps in front of me!" He [Bilal & J replied, "O Allah's Prophet! Never did I make the call to prayer except that I also performed two cycles of prayer. And never did I break ritual purity except that I immediately performed ablutions and then considered myself responsible<sup>384</sup> to Allah for two cycles of prayer." This was related by Tirmidhi who declared the hadith a sound one.<sup>3</sup>"

Questions: Dispelling False Notions Arising from Visions

Certain travellers on the Sufi Way have experienced visions in which they apparently take precedence over the prophets and messengers of Allah

eller is ignorant, such visions may lead him to religious ruination. If the traveller is learned, however, he will immediately' understand that what he has witnessed is theologically impossible and will accordingly attempt to interpret his vision. In the hadith above, Bilal's & precedence represents the most advanced degree of a servile relationship with Allah's Prophet

if the matter of this, the importance of an education in the SharTa sciences should be obvious. It was perhaps for this reason that Sa'di wrote the following verses:

Now, an ignoramus musing in seclusion, Later, a victim stricken by his own delusion.

## HADĪTH 181

عَنْ أَنْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرِ رَضِيَ الله عَنْهُمَا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلِمَةٍ، فَخَرَجَ مِنْ عِنْدِهِ، فَإِذَا بِتُوْرَيْنِ بَيْنَ أَيْدِيْهِا، فَلَمَّا الْفَرَقَا صَارَ مَعَ كُلِّ وَاحِدِ مِنْهَمَا نُورٌ (أَعْقِرَ إِللهِ البخاري)

285 Tirmidhi: 3689

^nss f related that Usayd ibn Hudayr and 'Abbad ibn Bishr were with Altahs Propheron a dark night. When they left him and went outsij two lights were there directly in front of them. When the two men 'ted company, a light went with each one of them. This was related by Bukhari.3"

#### piracies

'miracle that occurred in relation to both of these Companions is reconded tothishadith. Since there is consensus that miracles are not the exclusive domain of the Companions, this hadith may be adduced as evidence in support of the occurrence of miracles in general.

## HADITH 182

عَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا قَالَتْ: دَخَلَ أَبُوْبَكُو رَضِيَ اللهُ عَنْهُ عَلَى رَسُولِ اللهِ صَلَّ اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "أَبْشِرْ فَأَنْتَ عَتِيْقُ اللهِ مِنَ النَّارِا فَالنَّذِ فَمِنْ ـُــُــُارِمِيْالْصُمِّيَ ــَرِيْ<sup>ت</sup>َ . \*أَعْلَىها.جه-‹‹ العذي)

'A'isha £ reported," 'Abu @akr came to see "Allah's Propus and when he did, the Prophet H said to him, 'Rejoice! For Allah has set you free from the Fire!"' She added, "Thereafter, "Abu Boor was called Atlq, or freed." This was related by Bukhari?87

#### Behaviour: Giving Good Tidings to Aspirants

It is the habit of most masters, when their students attain a spiritual objective, or icquire a praiseworthy state, to inform them of the same. This hadith indicates that to do so is in accordance with the Sunna. There are many benefits in doing this, including the easing of worry, strengthening resolve to do good deeds, and increasing the aspirant's love for the Almighty Benefactor and the one who facilitated. The strength of the strength of

#### Cuftoms: Giving Names to Aspirants

It has been recorded and witnessed that spiritual masters will sometimes begin calling an aspirant by a name that is appropriate to the aspirant's specific cir. 288

<sup>282</sup> The preceding spoken of in this hadith is of the nature of a servant's preceding his master. Of course, to be the servant of the Prophet & is in itself one of the greatest of honours, yed.

<sup>283</sup> Clearly, Allah's Prophet, Allah bless him and give him peace, was not speaking literally as entrance to Paradise will occur after the Day of Judgement. Even so, the Prophet, from time to time, was granted glimpses into the Afterworld by the Almighty so that he could then tell his followers about the glories of the world to come. ytd.

<sup>284</sup> The author explains here that Bilals use of the expression "considered myself responsible."

we actually an idiomatic expression for his constancy in this practice. He did not mean to say that these two extra cycles were in any way binding or wajib, as that would imply that Bilal £ had the ability to legislate for himself; and that is clearly the prerogative of the Almighty alone! y t d.

<sup>286</sup> Bukhari: 3805

<sup>287</sup>Tirmidhi: 3679

<sup>288</sup> i.e. the aspirant's spiritual guide or master, ytd.

Mawlana Ashraf 'Alt Thdnawi i7:

cumstances. Sometimes, then, he may call him king, for instance  $\frac{0}{4}$  else. The hadith above, in which Abu Bakr & is called 'Atiq cle'Jd's on thing all charty advocate

#### HADITH 183

عَنْ أَيِنْ هُرَيْرَةَ رَضِيَ 
$$\tilde{Z}^{-4}$$
 آل آبَابَكُر رَضِيَ آلَا  $\tilde{Z}^{-2}$  آل آل آبَابُكُر رَضِيَّ  $\tilde{Z}^{-4}$  آيَّا اللهِ آبَابُكُر رَضِيًّا ( $\tilde{b}^{-4}$  آيَّا اللهِ آبَابُكُر رَضِيًا ( $\tilde{b}^{-4}$  أَنْ اللهُ أَبَابُكُر رَضِيًّا ( $\tilde{b}^{-4}$  أَنْ اللهُ أَنْ اللهُ اللهُ مَذَى)  $\tilde{b}^{-4}$  أَنْ اللهُ أَنْ اللهِ اللهِ مَذَى)

Abu Huraira seported that Allah's Prophet said [as part of a lengthy hadith], "I have never known Islam to go to anyone except that the person stumbled, other than Abu Bakr. For he never once wavered." Tirmidhi related this hadith.-8' "

#### Questions: The Reality of True Friendship

The scholars who have explained the reality of true friendship<sup>2+0</sup>, those who have developed a thorough understanding of this state through their familiarity with Islamic theological theory', have found themselves so influenced by this state that the performance of their devotions automatically improved. This hadith would appear to indicate the same. In regard to people who have experienced the reality of true friendship, theory becomes self-evident and devotions become habitual. The first of these transformations is actually the result of Divine power, while the second is the result of the perfection of character. It is only the second of these that spells true spiritual perfection.<sup>2+1</sup>

#### HADITH 184

لَهُ وَ اللَّهُ الْحَلَّمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا

^u'l-Oarda & said, "I was sitting with Allah's Prophet & when Abu Bakr £ approached..!' In the same hadith, he said, "So the Prophet said [ a Companion who had spoken disrespectfully of Abu Bakr &], 'Verily, Allah sent me to you and you [at first] said, "You lie'." while 'Abu Bakr said, "You tell the truth!" and he made me his equal with regard to his life and his wealth. So, will you please refrain from tormenting my friend!" [Abu '1-Darda & said,] He repeated this two or three times. Thereafter, he [Abu Bakr &] was not picked upon. This was related by al-Bukhari. 2\*2\*

Behaviour: Showing Greater Respect for the Successor of a Master

Khas always been a matter of course among the Sufis, and one that accords with
human nature, to show a greater degree of respect for the spiritual successors
(khulqfd') and senior-most aspirants of their masters. The above hadith clearly
indicates the same. It also shows that disrespect toward such people, or abuse,
or causing them any sort of discomfort must be denounced as matters of envy
and pride.

## **HAD1TH 185**

but Umar & said that Allah's Propher said, "Verily, Allah Almighty has put the truth on the tongue of 'Under, and in his heart? Ibn 'Umar i said, "Never did a matter occur to the people in which they voiced their <sup>292</sup>

<sup>289</sup> This report is not found in Tirmidhi. Kanz al-Ummal: 32609

<sup>290</sup> Abu Bakra was best known as al-Siddiq or the True Friend. The reality of true friendship or Siddiqiyyah, then, is a reference to the spiritual station that Abu Bakr & had attained through his friendship with the Prophet As such, Abu Bakr Anas come to represent the ideal for this particular spiritual state. Abu Bakr £ was not only one of the Prophet of oldest friends, but he was also the friend who stood beside him throughout every trial and every hardship of his mission to humankind. The root of the word, s-d-q, in the Arabic language is an infinitive that means to keep faith with, to be truthful, and to be sincere. Thus, the spiritual state known as siddiqiyyah, or "true friendship" is one of exceeding perfection in which its possessor combines the elements of truth, faith and sincerity, yt d.

<sup>291</sup> Here, the author explains that while Allah may grant a degree of \$\( \)iddiqiyah to someone, perfection may only come about through the efforts of the individual. Obviously, while Abu Bake was endowed by Allah with many of the qualities that constitute "true friendship", it was through his own toil and perseverance that he attained the highest degree of that particular spiritual station, y.t.d.

opinions and 'Umar £ voiced his except that revelation came through the Quran confirming the opinion of 'Umar!' This was related by Tirmidhi,

States: Inspiration and Spiritual Intuition

Both of these states are indicated by the hadith above and, in reality, are cate, nes of spiritual vision, *kashf*.

## hadith 186

00.

\* اِللّٰهِ اِللّٰهِ اِللّٰهُ اللّٰهُ اللّٰهُ اِللّٰهُ اللّٰهِ اللّٰهُ اللّ

Ibn 'Umar , answer to the insinuations of a certain Egyptian concerning 'Uthman ^., said [among other things in a lengthy hadith], "As to his not being present at the Pledge of al-Ridwan, 294 if there was anyone more revered by the people of Makka, that person would have been sent.\(^{15}\) But the Pledge of al-Ridwan took place after 'Uthmān and left [to go on his mission to Makka]. Allah's Prophet hile holding his left hand in his right, said 296 of his left hand, "This is the hand of 'Uthman!" In this manner, the left hand of the Prophet that was for 'Uthman's was

wtef: than all of the right hands [of those present]. This was related by Bukhari and Tirmidhi.<sup>1</sup>"

what iour: Pledging in absentia

lyndy masters observe the practice of accepting pledges, bay'ah, from aspirants

lyd at a not physically present. All of this was discussed previously in my com
ataty on hadith [68],

cittonis: Placing the Master's Hand over the Aspirant's while Pledging His the practice of some Sufi masters to place their own hand above the hand of die aspirant while taking the pledge of their allegiance to him. The words in the Hadith above would seem to indicate the validity of this practice. Likewise, the verse in the Quran: The hand of Allah is over their hands!" (48' 10) would appear to indicate the same. Doubts may arise from the words of the hadith indicating that it was the left hand of the aspirant that was used, when the practice among Sufis is that the aspirant places his right hand in the right hand of the master. These may be dispelled when we see that the holding of the left hand was by necessity only. Otherwise, the words of the hadith, "... better than all of the right hands," dearly indicate the right hands of both parties are to be used for the pledge. Whatever the case, the physical arrangement is not the important thing here. In fact, even if there is no hand-clasp at all, the pledge may still take place, as in the case of the pledge of a woman aspirant, or one that takes place in absentia. The essential element is the verbal expression of allegiance. Otherwise, in many cases, rather than the master's hand, aspirants will be asked to grasp his clothing, or his turban, or the like.

## HADĪTH 187 . عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰمُ ۚ كُـ أَنْ اَإِنَا- ۚ 1َلَا لَسُوْلُ ۚ \*لِلصَّلَىٰٓ\*\*لُمُ ۖ مَدِيرَ وَسَلَّمَ حِيْنَ جَهَزَ جَيْشُ

297Even though 'Uthman £. was not physically present, the rophet used his own hand to represent 'Uthman' s^ hand. In this manner, 'Uthman & took the pledge even though he was not present, yt d. 298Bukhārī: 4066, Tirmidhi-. 3706

299 This verse was revealed on the occasion of the Bay'at al-Ridwan, and begins with the words:
'Behold, all who pledge their allegiance to you pledge their allegiance to Allah." Thus, the simple hand-clasp

lakes on the further significance of pledging one's allegiance, or committing one's self, body and soul, firstly lothe master, or to the Prophet, Allah bless him and give him peace, and then, by extension, to the Almighty Himself. Those who ridicule the Sufi way would do well to reflect on the symbolic nature of these practices, and on how that symbolism was a part of the practices of the Prophet

<sup>293</sup> Tirmidhi.-3682

<sup>294</sup> There was, at the time, a need for someone to go and negotiate with the Makkan idolators, someone who was himself a respected and important Makkan and thus not likely to be killed by the Makkans, someone like 'Uthman."

<sup>295</sup> The message that 'Uthman corried from the Prophet, Allah bless him and give him peace, was that the Muslims had come as pilgrims in peace for the purpose of performing the Haij, and not as an army determined to attack Makka and take it by force. The Pledge of al-Ridwan that is alluded to here was the pledge of obedience given by the Companions who had set out from Madina for the purpose of performing the Haij. The significance of the pledge was that it bore witness to the faith of the Companions whose faith was tested when the Prophet, Allah bless him and give him peace, agreed to the terms of the Makkans by postponing their visit to Makka for another year, thereby greatly disappointing the Muslims, yt d

This is what the Prophet & said to those gathered for the Pledge, ytd.

176 A SUFI STUDY OF HADITH

نُهُ يَانُ مَا عَلَى عُثْمَانَ مَا عَلَى عُثْمَانَ مَا عَلَى عُثْمَانَ مَا عَلَى عُثْمَانَ مَا عَلَى عُثْمَانَ

الْعُسْرَةِ: 1 مذي) مدي)

Ibn 'Umar stated that Allah's Prophet said at the time preparations' TM for the campaign known as al-cusrah

Questions: Perfect Masters who Abandon Spiritual Disciplines

Since Sufi masters who have attained spiritual perfection are constantly involved in devotions, whether openly or otherwise, which are of the highest degree and thus bring them very close to the Almighty, if they no longer practise the basic sorts of spiritual disciplines<sup>303</sup> this will not cause them any difficulties. The hadith above would seem to indicate this.

## HADITH 188

عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ قَالَ: دَعَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلِياً رَضِيَ اللهُ عَنْهُ يَوْمَ

هَا النَّاسُ: ` مُ النَّاسُ: ` 4^1-> أَاللَّهُ فِلْوَ اللَّهَ فَاللَّهُ وَاللَّهُ اللَّهُ فَاللَّهُ وَلَكِنَّ اللهُ اللَّهُ عَلَيْهِ وَلَكِنَّ اللهُ اللهُ عَلَيْهِ وَلَكِنَّ اللهُ اللهُ عَلَيْهِ وَلَكِنَّ اللهُ اللهُ عَلَيْهُ وَلَكِنَّ اللهُ اللهُل

Jābir & said, "Allah's Prophet called fa All & at the Battle of Ta if and then had a whispered conversation with him. People began talking among themselves about how long the conversation with his nephew had become. At that, the Prophet declared have not whispered to him.

Allah whispered to him!" This was related by Tirmidhi, 304

Questions: Unicity in Praxis

In the writings of the Sufis one may find the deeds of both the most accom-

Righty. Such deeds are termed tawhid-e-afdlt or unicity in praxis. These are 'indicated by the phrase: 'There is no Doer other than Allah'. in the hadith , jjovc, the statement, T am not whispering to him. Allah is whispering to him'.' | |eady indicates the first sort of unicity in praxis. The effective cause here is occurrence by means of the Divine wifi. In the same way that an effective cause may be identified for a legal matter, the same may also be done for a natural matter. Then, by analogy, the second sort of unicity in praxis may be explained. In the Quran it is written: "It was not you who slew the enemy, but it was Allah I Who slew them" (8:17) and "It was not you who shot (the arrows), but it was I .\text{Ht Who shot them" (8:17).}

In these verses, a natural matter would appear to be the nexus of the effective cause. However, from a theological perspective, the belief that what is essential and what is merely possible are one and the same '05' is heretical in the same way I that denial of the will of the individual '06' is heretical. It is for this reason that I junayd of Baghdad made his well-known statement, "If I had the power, then any person who said (in an attempt to excuse his unlawful behaviour) that there I is no Doer other than Allah, would have his head cut off!" The reason for such an extreme punishment in that instance is that the person using that excuse is actually undermining the Shari'a." or

305 There are a number of issues here for the consideration of the reader. Obviously, at many levels, tasawurf and theology converge; and it is for this reason that the author always dealt with his aspirants and their spiritual development in accordance with the level of their knowledge of Shari' a, by which he meant the classical Shari'a sciences and disciplines, including theology. The question of free will from an Islamic theological perspective is not an easy matter to understand. However,in essence, Islam teaches that humans are endowed with free will and that they will be judged on the basis of the deeds they choose to do in their lifetimes. At the same time, however, the source of all deeds, of all that happens on earth and in heaven, is the Almighty. What the hadith indicates, and what the author is speaking of in his commentary, is that at times the will of the servant and the will of the Almighty become as one, such that there is a unicity of wills; and then the deeds, or praxis, of the servant become one with the deeds of the Almighty. The author is careful to point out, however, that such a unicity does not mean that the servant and the Almighty are, or become, one in their persons. To hold such a belief is clearly heretical. This also explains why the author has quoted junayd here, y t d.

306 i.e., that he acts of his own volition, ytd.

307 It may further be pointed out here that it is ignorance of the Shari'a sciences that has led so many Sufi aspirants, regardless of how good their intentions might have been, to go astray and, in doing so, to give taswwif a bad name. As questions of theology are often so complex, even Sufis who have not gone astray have appeared that way to the general public and, in some cases, to rulers and judges with disastrous results. Generally speaking, it is best to leave theology to the theologians. Those who equate theology with religion do themselves, and their religion, a great disservice, ytd.

<sup>300</sup> These preparations included major contributions of money and supplies donated by 'Uthman', may Allah be pleased with him.

<sup>301</sup> This campaign, leading to the Battle of Tabuk, was known as *al-usrah* owing to the difficulties and hardships endured by those who took part in it. ytd.

<sup>302</sup> Tirmidhi: 3700

<sup>303</sup> It should be obvious the disciplines referred to here are not required or even recommended acts of worship but rather the extra spiritual disciplines prescribed for apirants by the Order or the Sheikh yt d
304 Tirmidhi: 3726

## HADITH 189

A'isha \$ stated that AUahs' Prophet \$ said to his wives, "What happens to you after I am gone is a matter of concern to me. Only those who are highly devoted and accomplished will be able to serve you." Later, 'A'isha \$ said to Abu Salama ft ibn Abd al-Rahman ibn Awf\$, "May Allah grant<sup>306</sup> your father his fill from the spring of Salsabil in Paradise!" 'Abd al-Rahman ibn 'Awfft. gifted land to the Mothers of the Faithful which had been sold for forty thousand. Abu Salama & said, "Abd al-Rahman ibn 'Awfft. gifted a garden to the Mothers of the Faithful that had sold for four hundred thousand." This was related by Tirmidhi. 30'

Questions: Concern for the Welfare of Family\*0

Certain ignorant people, observing that a master is concerned about his family, suppose that the master is less than completely accomplished. The hadith above indicates clearly that such concern is in fact a part of the Sunna. At the same time, it should be obvious that excess in this regard, like excess in most matters, is indicative of a degree of spiritual inadequacy.

Miscellaneous: Service to the Family of a Master is Service to the Master Himself
In the hadith above, those who cared for the Mothers of the Faithful were referred
to as highly devoted and accomplished. Such a characterisation is indicative of
how service to a master's family shows the degree of a person's relationship with
the master. Service of this kind is very nearly a matter of second nature among
the true Sufis.

#### had It h 190

Salma & a woman of the Anṣār, stated, "I went to see Umm Salama \$4 and discovered her crying, so I asked, "Why are you crying?" She replied that she had just then seen Aflah's Prophet rjft. in a dream, with dirt on his head and beard, and he was crying. When she asked him why he was crying, he replied, '1 have just now witnessed the martyrdom of al-Husayn £•" This was related by Tirmidhi."

#### States: Dreams That Come True

Seeing in dreams events that later come true is a praiseworthy spiritual state. The hadith attests to this because the event witnessed in the dream occurred at the same time as Umm Salamadreamt about it.

#### Questions: The Presence of the Spirit

After the soul leaves the physical world, when its original place is elsewhere, then if by Allah's leave it should be allowed to return to the physical world, then this is possible. For example, the blessed soul of the Prophet 's, was witnessed on the field of battle after his death. Moreover, as there is no evidence to indicate otherwise, there is no need to interpret such reports or to suppose them to be metaphorical. Rather, these may be understood literally.

## hadith 191

آنُ عَبْدِ الرَّحْنِ بْنِ َ أَ يَلَا:  $\hat{A}$  :  $\hat{A}$  :

<sup>30</sup>S i.e., for the way that he had cared for the wives of the Prophet

<sup>309</sup> Tirmidhi: 3749

<sup>310</sup> This is the abbreviated form of the title. The entire title reads as follows: Concern for the Welfare of Family does not Negate Spiritual Perfection on Condition that it Remain within the Bounds of Equity and Kindness, vtd.

<sup>311</sup> Tirmidhi: 3771

'Abd al-Rahman ibn Zayd & stated, "I asked Hudhayfah in he knew someone who resembled the Prophet in terms of his manner, his ways, and his conduct; someone from whom we may learn. He replied, 'I know of no one who more resembled the Prophet in terms of his manner, his ways, and his conduct, than Ibn Umm 'Abd as Jong as'11 he stands in the shade of his house." This was related by Bukhari and Tirmidhi.51'

#### Behaviour: Taking on the Aspect of the Master

In certain of the stories told about Sufis it is mentioned how aspirants, far from confining themselves to emulating their masters in matters of worship, have also sought to be like their masters in their dress, in their dining habits, and even in the ways that they walk and talk. For many Sufis such emulation becomes second nature and habitual, so that they do it without even intending to do so. The connection between aspirant and master often becomes so strong that it maybe described by the following verses of poetry:

I become you, then, you become me, just so, I become body and you become soul. And so, After this than me none will say you're other Or that I am other than you, you know,

The hadith above clearly indicates this sort of behaviour. Whether or not 'Abdullah ibn Mas'ud intended to resemble the Prophet £1 his doing so was praiseworthy as is evident from the hadith. On the other hand, if he did intend to do so, then that was clearly a good thing.

## HADITH 192

أُنْ إِلَا اللهُ سُخْفَةً جُوْعٍ. الحديث (x-^->r) مسلم)

In his narration of the story of how he converted to Islam, Abu Dharr & stated, "I lingered thirty days and nights without sustenance other than the

y e ompan-

FZamaam. But I grew fat from it, so that my belly button protruded "^1 could sense no traces of hunger? This was related by Muslim."

#### (Ilmicoiis: Remaining without Nourishment

ascetic Suhs have claimed the ability to fast for forty days, or to so limit ^intake of nourishment for days and weeks on end at levels that under nor-'^1 circumstances would hardly be expected to sustain life. Hearing such claims, ^sighted critics of Sufism have responded with scepticism. The hadith above, invihich Abu Dhar speaks of his own experience, counters all such attempts al doubt and denial. If one were to counter by saying that it was Zamzam water he drank, it may be pointed out that even if it was Zamzam water, what Abu Dhand described is not natural. Water simply does not have the nutrients squired for this.'1' What Zamzam does possess, however, are blessings-, then, if someone who remembers Allah often drinks Zamzam and brings blessings to himself, then what is so strange about that'.

#### HADITH 193

"Jg, أَهُ مُنْهُ أَنُهُ أَلَهُ أَلَهُ أَلَهُ لَا لَهُ مَالًا اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْمُؤْشُا وَلِيْ j\k2d\ الرَّحْن لِمَوْتِ سَعْدِ بْن مُ عُنْهُمْن الرَّحْن لِمَوْتِ سَعْدِ بْن مُ عُنْهُمْ الْأَجْرِيجِةِ الْدكار

(Libiako)

labir & stated that Allah's Prophet said "The Throne was shaken" and in another version, he said, "The Throne of the Merciful was shaken at the death of Sa'd ibn Mu adh? This was related by Bukhari, Muslim and Tirmidhi."6

#### States: Miracle

This hadith attributes what was dearly a mirade to one of the Companio as of the Prophet ...

## HADITH 194

نَ اسْنِ <sup>7</sup> رَضِيًى اللهُ عَنْهُ ﴿ iXi jls مُحِلَتْ جَنَازَةُ سَعْدِ بْنِ ﴿ رَضِيْهَا اللهُ عَنْهُ أَلْهُ أَال

<sup>312</sup> Hus last part of Hudhayfahs . ^. statement is indicative of the prudence exhibited b th C ions in giving witness. In other words, Hudhayfah & was saying that he could attest to the resemblance only in terms of what was apparent to him in regard to Ibn Mas'ud A, as he was not " of what went on inside.

knowledge

Bukhari: 3763, Tirmidhi; 3807

<sup>314</sup> Muslim: 2437

<sup>315</sup> That is to produce fat in the body, ytd.

<sup>316</sup> Bukhari: 3802, Muslim: 2466, Tirmidhi: 3848, Ibn Maiah: 158

 $c\tilde{\mathbb{P}}$  ail JJJj Jlli  $\tilde{4}.\tilde{\mathbf{U}}_{-s\tilde{\mathbf{j}}\tilde{\mathbf{v}}}$   $\tilde{\mathbf{J}}$   $\tilde{\mathbf{j}}_{0}$   $\tilde{\mathbf{J}}$   $\tilde{\mathbf{J}}$ 

Anas Jfe stated, "When the funeral bier of Sa'd ibn Mu'adh £ was lifted the hypocrites remarked, How light is his funeral bier!" referring to his ruling in regard to the Qurayzah tribe. "I-When this [disparaging merit] reached Allah's Prophet he said, 'That's because there were to carry it."" This was related by Tirmidhi. "18

States: Miracle

This hadith, too, records a significant miracle.

#### HADITH 195

الله عَنْ مُوْسى رَضِيَ الله وَأَنَ مَنْ مَنْ الله وَالله الله وَ الله مَنْ الله وَ الله وَالله وَ الله وَ الله وَ الله وَ الله وَ الله وَ الله وَالله وَ الله وَالله وَا الله وَالله وَالله وَالهُ وَالله وَالله وَالله وَالله وَا الله وَالله وَالله وَالله وَال

Abu Musa Stated, "Allah's Prophet sais to me, 'If only you had seen me this morning as I listened to your recitation [of the Qur'an]! Surely, you have been granted a musical instrument from among the musical instruments of the family of Dawūd!""31' This was related by Bukhari, Muslim and Tirmidhi. In the version related from al-Burqani by Muslim, the following words are included: "By Allah! Had I known that you were listening to my recitation, I would have inked it 321 for you in bold letters!" 321

ossions. Perfeding Performance for Another

to please a pious person or an elder, one's extra exertions may appear to please the pious or, for that matter, any believer is actually in itself an owrship, then when this is coupled with another act of worship this can in 'ye be considered posturing when it is done with sincerity. The hadith above l<sub>170</sub>|v indicates approval for this. For some time, this uninformed one held the jispicion that perhaps it was not a good thing when people went to extra lengths recite the Qur'an beautifully when requested by others to recite it. Thank Allah, be subtleties of this hadith have found their way into my heart and put that suspically to rest! Upon deeper consideration of this hadith, another virtue of the pious be ascertained. For, indeed, to seek their pleasure is like seeking the pleasure (ilthe Almighty. In other words, what is really being sought by the aspirant is the pleasure of the Almighty. The relevant maxim here is: Effort expended along the way is effort expended toward achieving the objective.

## HADITH 196

ُ لَ ٢ مِ ٢ أَنْ اللهُ عَلَيْهِ وَسَلَّمَ: اللّهُ اللّهُ عَلَيْ وَسَلَّمَ: اكَمْ مِنْ ﴿ Aph J. وَلَ اللهُ عَلَيْهِ وَسَلَّمَ: اكَمْ مِنْ ﴿ لَهُ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ اللّهُ اللللّهُ اللّهُ اللللّهُ اللّهُ الللللّهُ اللّهُ اللللللللّهُ اللّهُ اللّهُ

Anas ibn Malik & stated that Allah's Prophet said, how many people are there with dishevelled hair, and covered in dust, who possess no more than the clothes on their backs so that no one takes notice of them; yet if they swear something by Allah, the Almighty will bring it to pass. Among such people is al-Bara ibn Malik j&..." This was related by Tirmidhi. 324

Virtues: Allah's Acceptance of the Pious

This, hadith clearly points to Allah's accessance of those who dedicate their lives to the pleasure of the Almighty. The initial description, dusty and dishevelled, should not be understood as conditional, as certain ignorant ones would have us believe. Rather, what the hadith expresses is that appearance has nothing

<sup>317</sup> See hadith [162] for details of his decision.

<sup>318</sup> Tirmidhi: 3849

<sup>319</sup> The Prophet Dawud £ was famed as a lyricist and was the author of the Zabur, or the Psalms of the Bible, yet

<sup>320</sup> Bukhari: 3048, Muslim: 793, Tirmidhi: 3833

<sup>321</sup> The meaning here is that Abu Musa told the Prophet & that he would have beautified and embellished his recitation had he known that the Prophet muself was listening to him. The verb used in Muslims version is h-b-r, which means to beautify, to adorn, or to embellish language, speech, recitation, and even meaning. The word for ink, hibr. is derived from this root because the written word embellishes speech. While there is no reason for me to revert to this meaning in my translation, I have done so in recognition of the ink of the scholars and the blood of the martyrs, y.t.d.

Al-Burqanis addition has been narrated by Abu Ya'la in his Musnod, as quoted in Fath al-Bdri: 9.114

<sup>323</sup> I have abbreviated this heading. The original Persian reads: How Perfecting the Performance of an Act (of Devotion) in Order to Please the Pious is not posturing, yt d.

<sup>324</sup> Tirmidhi: 3854

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to do with spiritual perfection. It is the wealthy and the prideful who x us believe that the poor are somehow less than we are. '0"ould^avt

#### HADITH 197

عَنْ أَيِّ هُرَيْرَةَ ضِيَ أُلِهَ إِلَا :: قُلْتُ يَ سُولَ اللهِ الْمُلْمَةُ الْخَافَيَّ اَ الْمُعَمُّ الْخَلْقَ اللهِ اللهِ الْمُلْمَةُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهُ اللهُواللهُ اللهُ اللهُولِيَّا اللهُ اللهُ

Abu Huraira stated, "I said, 'O Allah's Prophet! I hear you say many things, but I do not remember them.' He replied, 'Spread your cloak.' So I spread it open. Then he related many things to me and I forgot none of them!" This was related by Bukhari and Muslim. It was also related by Tirmidhi, and these are the words of his version."

#### HADITH 198

عَنْ عَامِرِ بْنِ سَعْدِ عَنْ أَبِيهِ رَضِيَ اللهُ مَنَهُ قَالَ: دَخَلَ ' ُ ُ َ إِنهِ اللهُ احَهُ مَا َهُ وَسَلَّمَ مَسْجِدَ بَنِي مُعَاوِيَةً، فَرَكَعَ مُحَا تُعَيِّنِ وَصَلَّيْنَا مَعْهُ، لَدَها الله حَالَيُ مُعَ انْصَرَفَ مَسْجِدَ بَنِي مُعَاوِيَةً، فَرَكَعَ مُحَا تُعْمَنِنِ وَصَلَّيْنَا مَعْهُ، لَدَها الله حَالِي مُثَالًا أَنْ لا يَهْلِكَ أُمْنِي إِلْغَرْقِ فَأَعْطَانِيْهَا، وَسَأَلْتُهُ أَنْ لا يَهْلِكَ أُمِّنِي بِالْغَرْقِ فَأَعْطَانِيْهَا، وَسَأَلْتُهُ أَنْ لا يَهْلِكَ أُمِّنِي بِالْغَرْقِ فَأَعْطَانِيْهَا، وَسَأَلْتُهُ أَنْ لا يَهْلِكَ أُمِّنِي بِالْغَرْقِ فَأَعْطَانِيْهَا، وَسَأَلْتُهُ أَنْ لا يَهْلِلَ أُمِّنِي بِالْغَرْقِ فَأَعْطَانِيْهَا، وَسَأَلْتُهُ أَنْ لا يَهْعَلَ بِنَهُمْ فَمَنَعَنِهُاه . (أخرجه به الله اللهُ ال

Amir ibn Sad related from his father who said, "The Prophet of Allah entered the masjid of Banu Mu'awiyah and prayed two cycles, while we prayed with him. 'Ihen he a supplicated his Lord for a long time before getting up and coming over the us. He then said, 'I asked my Lord for three things, and He granted me two of them and refused one. I asked Him not to destroy my ummah all at once in a general famine, and He granted me that, Ihen I asked Him not to destroy my ummah in a flood, and He granted me that. Then I asked Him not to set my ummah against itself," and He refused to grant me that. '", This hadith was related by Muslim."

iiUit Possibility that the Prayers of the Spiritually Adept May Go Unanswered ^jith lays bare the folly of the belief that the prayers of the spiritually adept <sup>17</sup>, WS abswered. Such a conviction inevitably leads to excesses in prac-"tudbelief.

#### HADITH 199

S'-jj-ij cis- 411 -Ail الْهُوسِيِّ رَضِيَ أَنُّ الْهُ Ale- aa\ الْهُ اللهُ اللهُ اللهُ اللهُ اللهُ S'-jj-ij cis- 411 -Ail اللهُ اللهُ اللهُ S'- اللهُ اللهُ

Salman alTarisi & related that the Prophet of Allah As said: "Do not hate me, for that will take you from your religion? So I fSalmanJ asked, "How could 1 hate you, O Prophet of God, when it was through you that God guided me." He replied, "Hate the Arabs, and you will hate me? This was related by al-Tirmidhi."

Miscellaneous: Showing Respect for flic People of a Master's Homeland
Xmong the common customs of the Sufis is that they develop natural feelings
of affection and respect for the people of their master's homeland, and that they
treat them accordingly. This hadith is indicative of the same fact. How well the
poet expressed this:

People and places engage my affections but.

Lovers will love whatever they will, you see.

#### **HAD1TH 200**

عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "يَأْنِي عَلَيْكُمْ أُولِسُ بْنُ عَامِرِ ® I-Ly-IA-1 زَوْدٍ-A . إِ «الزَّ Aَاهُا\*-كَأْ ازَ زُ—ْنَانِحـاً زِازَ الْاانَانِ. (i-v-y- «—. الم

"L'mar, & stated that the Prophet of Alfah a said: "There will come to you one Uways ibn Amir..." In the same hadith, he said, "If you can ask him to seek forgiveness for you, then do so." This was related by Muslim."

<sup>32 |</sup> Bukhari: 3648, Muslim: 2492, Tirmidhi: 3835

<sup>326</sup> that is to say, in internal warfare and rebellion, vtd.

<sup>32?</sup> Muslim 2890

<sup>328</sup> Tirmidhi: 3927

<sup>329</sup> Muslim: 2542

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Questions: A Master's Deriving Benefit from One Less Accomplished

In the same way that the less accomplished may benefit from those more accomplished than themselves, the more accomplished may benefit from those less accomplished than themselves. In this hadith, 'Umar who was a Companion of high standing was advised to seek to benefit in a particular way from Uways who was of the successor generation. Similarly, a master will sometimes benefit from an aspirant, in terms of knowledge, or spiritual states, or character, or supplication. Therefore, no master should ever suppose himself superior in even-respect to those around him.

#### HADITH 201

\* َرِـالْهُ ﴾ كُرْ نُوزَ يَضِهِيَ \* مُعَنْهُ وَأَلْنُولَ ﴿ أَبِي طَالِبٍ: ﴿ إِنَّكَ لَاتَهْدِيْ مَنْ أَحْبَبْتَ وَلَكِنَّ اللهِ يَهْدِيْ مَنْ يَشَاءُ﴾ (أخرجه الشيخان والنسائي)

Al-Musayyab ibn Hazan & stated that it was in regard to Abu Tāfib that the verse was revealed: 'Verily, you guide not whom you love; but it is Allāh who guides whomsoever He wills.'" This hadith was related by Bukhafi, Muslim and Nasa'i."

Reform: The Masters Cannot Necessarily Dispose of Affairs as they Choose

Many people mistakenly suppose that the masters are capable of disposing of their affairs in whatever way they wish. Some of these people go as far as supplicating the masters, both living and dead, in the same way that they supplicate the Almighty. This hadith and the verse it mentions clearly' refute such a notion. 1 •

## HADITH 202

عَنُ أَنْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أُحُداً جَبَلٌ يُحِبُّنَا وَنُحِبُهُ اللهِ (أخرجه الثلثة والترمذي)

Anas stated that the Prophet of Allah stated, "Verily, 'Uhud is a mountain that loves us; and we love it!" This was related by Abu Dawud, Nasa'i, Ibn Majah and Tirmidhi.

u,ii: Sense Perception on the Part of Inanimate Objects

there is nothing in the text to indicate that other than the literal meaning is

wied here, the words "that loves us" should be understood as meaning just

all As an issue related to spiritual perception, we may deduce that inanimate

'ts can sense things since love is based on sensing, in the same way that,

jijiwlove it? is by consensus to be understood literally. Finally, this is an issue

ii.conjecture and not to be taken as a core belief or an article of faith.

## HADfTH 203

مَنْ عَادِى لِيْ وَلِيّا فَقَدْ أَذْنُتُهُ ۚ إِلَاكُ IIS ﴿ لَا لَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال مَنْ عَادِى لِيْ وَلِيّا فَقَدْ أَذْنُتُهُ ۗ إِلَّا لَحَرْبِ، وَمَا تَقَرّب إِلَيْ غَبْدُيْنِ سِنَى اللَّهِ أَبَ أَنَا اللَّهُ اللَّهِ مَنْ عَالَمُ مَنْ عَلَيْهِ، وَلايزَالُ عَبْدِيْ يَتَقَرّبُ إِلِيَّ بِالنَّوَافِلِ حَتَى أُجِبُهُ فَلَنُ الْجَبْبُهُ لَئُنُ مَا الْعَلَالُ اللَّهُ اللَّذَا اللَّهُ اللَّلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

f^jlcitdl a >-j>-V) .ci-jdA-1 all-

Abu Huraira related that the Prophet of Alfah a said that God Almighty u staled, "Whosoever acts with enmity toward those who are close to Me, I wall declare war upon that person! Nothing that My servant does to gain proximity to Me is more loved by Me than his performing the things I have commanded [him to perform], Indeed, as he continues to seek My favour through the performance of supererogatory acts of worship, I will eventually come to love him. Then, when I love him, I become the ears with which he hears, the eyes with which he sees, the hand with which he strikes, and the feet with which he walks!' This hadith was related by Bukhari.'!

lirtues: The Rank of the Sufi

This hadith clearly indicates the rank of the Suhs.

Questions: Protection from Sin

It is a well-known article of faith that the prophets are free of sin while the saints [those most devoted to God] are protected from the same. The words of the hadith, even in translation, are meant to convey this meaning.

be found in Abu Dawud.

354 \* Bukhari: 6501

<sup>330</sup> Al-Qur'an, 28:56

<sup>331</sup> Bukhari: 4772, Muslim: 24, Nasa'i: 2037

<sup>332</sup> Obviously, such supplication is akin to according to others attributes that reside exclusively with priving. This is also known as *shirk*, and is the most overt kind of disbelief possible yed

<sup>333</sup> Bukhari: 4083, Muslim: 1393, Tirmidhi: 3922, Ibn Majah: 3115. A report with these words could

#### HADiTH 204

 $\frac{1}{3} \frac{1}{4} \frac{1$ 

Ibn Abbas g related that the Prophet of Allah a said, "One night, a  $p_{res}$  ence from my Lord presented itself..." In another version of the hadith, he said, "My Lord presented Himself... in the most excellent form." This was related by Tirmidhi.  $^{535}$ 

Explanations: The Appearance of the Almighty in Creation without Indwelling and the Meaning of Unification

In Sufi literature the two expressions in the (above) title indicate special terminology. The reality of the first term is that the form and characteristics of the Almighty j®3 will sometimes appear in creation without actually being present, in the same way that a writer may be present in his writings, or a speaker in his speeches. In this manner, creation may be thought of as the manifestation and the Almighty may be thought of as the Manifestor. The reality of the second term is that there is such a powerful connection between the Manifestor and the manifestation that it is impossible to differentiate between the two. Both of these terms (and the issues that surround them) are based on reason (as opposed to revelation). Even so, the expressions (used to allude to these terms) are disconcerting to a degree. After the meaning of the terms has been explained, however, it should become clear following careful consideration that the hadith may indeed indicate the same. Iherefore, "a presence from my Lord" may be understood to correspond with the first term, while "My Lord presented Himself may be understood to correspond with the second. Also, if the preposition "from is understood to be exclusive. 356 then the words "in the most excellent form may likewise be understood as indicative of the second term because in the confusion over the separated form338 it becomes necessary' to call the unmanifesled a manifestation. In this manner, a syntactical connection comes about between the unmanifested and the manifestation. Furthermore, if the two versions of the hadith are to be understood as two different events, it is still possible"\* to deduce the same meaning from "in the most excellent form". It must be noted, however,

Itstiot correct to assign the words "manifestation" and "unification' literal in the way that many of the ignorant public insist on doing, thus their beliefs. I have written on these matters in detail in my Kalid-idefinition (commentary on Rumi's Mathnawl).

#### hadt th 205

عَنْ أَبِيْ هُرَيْرَ ۗ وَرَبُورَ مَنْهُ قَالَ: قَالَ رَسُولُ ۚ ۗ تَارَبُّ! مَرَيْرَ وَمِسَلَّهُوهِ وَاللَّهُ وَاللَّ

XbiiHuraira & related that the Prophet of Allah yg, said that on the Day of ludgment, the Almighty will say to certain people, "I was ill and you did not come to visit Me." When the people reply, "But, O Lord'. How could I visit You, when You are the Lord of the Worlds'" The Lord will say, 'Did you not know that My servant, so-and-so, was ill? Yet you did not visit him. Had you gone to visit him, you might have found Me with him." Then the same questions will be asked in relation to food and drink. 539

This was related by Muslim. 540

Explanations: "Unification" with the Aforementioned Meaning
In the previous hadilh an explanation of (the term linked to) this expression was given. In this hadith, when the Lord refers to His servant's illness as His own, "1 w ill..." the meaning of that term is clarified even further. Moreover, if the sick person is understood to be a particularly favoured servant of the Lord, then the meaning of the hadilh supports the well known teaching of the Sufis that sometimes this sort of unification is afforded to certain of the Almighty's special senants and devotees. The words in the hadith, "... you might have found Me with him," are also recorded in other versions of the hadith to say. "... you might have found the same with Me" Actually, the second version is an explanation of the first, in that it offers a warning that such expressions are metaphorical

<sup>335</sup> Tirmidhi: 3233

<sup>336</sup> v,/ i.e. such that the presence could only have come from the Lord. ytd.

<sup>337</sup> the separated form is the presence of the Lord presenting itself, whereas the direct form is that of the Lord presenting Himself, ytd.

<sup>338</sup> Le. owing to the strength of the connection, ytd.

<sup>339</sup> The Lord will say that the person did not feed Him, and so on, and that the person did not give Hun inything to dnnk. with the same explanation of how this could be possible, ytd.

340 Muslim: 2569

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in nature and should not be taken literally because a literal interpretation we lead to faulty beliefs. I have alluded to the same thing in my commentary on the previous hadith [204].

#### HADITH 206

عَنْ أَبِيْ هُوَيْرَةَ رَضِيَ اللهُ عَنْهُ فِي حَدِيْثِ: سَبْعَةٌ يُظِلُّهُمُ اللهُ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْ وَسَلَّمَ: ﴿وَرَجُلانِ تَحَابًا فِي اللهِ اِجْتَمَعَا عَلى ذلِكَ وَتَفَرَّقَا عَلَيْهِ». (أخرجه الستة

GjblWl .

Abu Huraira Malated, in the hadith about the seven people who would be shaded by the Almighty on the Day of Judgment, that the Prophet of Allah SA said,"... and two people who love one another for the sake of Allah, who came together because of Him and who depart because of Him." This was related in each of the Six Most Authentic collections, save that of Abu Dawud."

Virtues: Brothers on the Way

While the love between a master and an aspirant may certainly be of this nature, the love between two aspirants is an even better fit for this hadith.

## . HADITH 207

عَنْ عَاصِمِ الْأَحْوَلِ أَالَا وَ أَلِّتُ قَلَحَ رَسُو لِ اللّهَمْلَى 4 أَلَا عَمْدُ وَسَلَّمَ عِنْدَ أَنْسِ بُنِ اللّهِ وَلَيْ عَاصِمِ الْأَحْوَلِ أَالَا وَ أَلْتُ قَلَحَ رَسُو لِ اللّهِ اللّهِ عَلَيْهُ اللّهُ اللّهِ وَهِمْ فِي أَلَا اللّهِ وَلَيْ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ ا

Asim al-Ahwal stated: "I saw the drinking-cup of the Prophet with Anas ibn Malik It had rusted, so he plated it with silver." Ibn Sirin said, "I saw that drinking-cup, and it had a rim of iron. "So Anas £ wanted to replace the rim with one of silver or gold. Abu Talhah said, Do not

J41 Bukhari-1423. Muslim: 1031, Tirmidhi: 239i,Nasa'i: 5382. Muwatta -. pg. 377, 342 Note here that the rim, the part that touches the lips, was not silver, ytd.

anything that the Prophet of Allah didand then left behind." related by Bukhari. '45

^preserving Blessed Objects and Not Subjecting them to Alteration

\*\*\*s#\*ohseve diis practice by preserving in their original state, to the extent

\*\*\*inhatever blessed objects they may possess. The showing of respect in

\*\*f\*oheris considered a matter of etiquette by the Sufis.

#### HADITH 208

bu Said i related that the Prophet of Allah js, said, "Soon ja time will come when] the best wealth owned by a Muslim will be a herd of goats with which he may dwell on the highest peaks of a mountain or the lowest ofnverbeds [so that he may] flee with his religion jintact] from controversies." This was related by Bukhari, Malik, Abu Dawud and Nasal?<sup>44</sup>

#### Is\$K Bcne/its of Seclusion

Certain Sufis, when their circumstances require, will seek seclusion. The hadith above appears to give permission for such isolation, and even to encourage it

Aen society' poses a threat to one's religion?41

uminga Living and Seeking Spiritual Advancement are Not Mutually Exclusive
1-hould be dear that a herd of goats represents a means of living. Therefore, the
1-tended meaning of the hadith should also be clear, even if many people sup1-pose wealth and religion to be exclusive of each other.

## HADITH 209

ِ عَدْ مِنْ اللهِ مُنْ اللهِ كَاللهِ كَاللهِ Akp 4) أَوْ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ ال

<sup>343</sup> Bukhari: 5637

<sup>144</sup> Bukhari: 19. Abu Dawud. 4i67.Nasa i: 5039, Ibn Majah: 3980, Muwatta: pg. 382

<sup>5</sup> Th\* noted scholar of taswwuf, Abu Hamid al-Ghazzali, wrote a treatise on the Virtues of Seclusion.

ِ وَاللَّهِ مِنْ مِنْ هِو مِعْدِ إلِيهِ مِنْيْ ، فَيَقُوْ ، ٢- Y أَنْ اعطِهُ مَن هو معر إليهِ مِنْي ، فَيَقُوْ (أخرجه البخاري Lss^'vj

Ibn 'Umar & said, "The Prophet of Allah £ used to give me gifts ...... would say, 'Give this to someone who is in greater need of it than I' Bu then the Prophet £ would reply, 'Take it, and whatever comes to you las earnings] from it, so that you never covet [another's wealth] and you never ask [for financial help from another]. Take it and invest it. Then, if you like, eat from it and, if you like, give it away as charity. And never set your heart on what will not come your way" Then Salim £ said, ""It was for this reason that 'Abdullah [Ibn 'Umar] never asked anyone for anything, and never returned any gift that was given to him." This hadith was related by Bukhari, Muslim and Nasa'i?4\* \*

## HADITH 210

ُ خُانَ مِنْ كَالِكِ اللَّهُ عَنْهُ مَا كَالَةٍ عَنْهُ مَا لَكَ إِلَا اللَّهِ عَلَى اللَّهِ وَسَلَّمَ: اليَّأْقِ الدِّجَالُ الحديث فَيْ اللهُ \* أَرْادَ اللهُ اللهُ اللهُ عَلَيْهُ مِنْ قَتَلْتُ فَيْنُهُ اللهُ عَلَيْهُ مَا أَنْ الحديث اللهُ عَلَيْهُ اللهُ الحديث اللهُ عَلَيْهُ اللهُ المحديث اللهُ عَلَيْهُ اللهُ المحديث اللهُ عَلَيْهُ اللهُ المحديث اللهُ المحديث اللهُ ال ُ أَنْ أَنْ الْمُ اللَّهِ عَلَيْهُ الْحَدِيثِ (أَ نَوْ جِهِ الشيخانِ) (أَنْ رَجِهِ الشيخانِ)

Abu Sa id al-Khudri related that the Prophet of Allah ft said, "The Dajjal will come..." And later in that hadith, "The Dajjal will say, 'Don't you see? If I kill this person and then revive him, will you still doubt me? And the people will say, "No." So he will kill someone and then revive him." This hadith was related by Bukhari and Muslim. 41

Reform: Not Being Deceived by Seeming Miracles

Most people suppose seeming miracles to be signs of the godliness of those who perform them. This, however, is a serious mistake. Who could possibly be more lost than the Dajjal? And what seeming miracle could be greater than reviving the dead? Yet, even though he will perform such a seeming miracle, no believer doubts that the Dajjal has lost his way.

#### HADITH 211

ِ لِيرٍ بِيرٍ لِيرٍ إِنْ اللَّهِ عِنْهُ لِي آءِ يَّ لِيرٍ عَلَيْ اللَّهِ اللَّهِ اللَّهِ عَنْهُ لِي آءِ يَّ لِي «sisu»؟ مَ يَأْتِينِيْ صَادِقٌ وَكَاذِبٌ فَقَالَهِ بِصَلَّى مُ عَلَيْهِ وَسَلَّمَ: الْخُلُطُ عَانَ الأَمْ ُ " أَ \* d dGp أَ \* عَلَيْ اللهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الرَّالِ إل و الله عَلَيْنَ مِنْ مَا الله عَلَيْنِ عَلَيْنَ عَلَيْنَ مِنْ اللهُ عَلَيْنَ مَا الله عَلَيْنَ الله عَلَيْنَ مَا الله عَلَيْنَ مَا الله عَلَيْنَ مَا الله عَلَيْنَ الله عَلَيْنَ الله عَلَيْنَ الله عَلَيْنَ عَلَيْنَ الله عَلَيْنَ الله عَلَيْنَ عَلَيْنَ الله عَلَيْنَ عَلِيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلِي عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلِيْنَ عَلَيْنَ عَلَيْنَ عَلِيْنَ عَلَيْنَ عَلِيْنَ عَلِيْنَ عَلِيْنَ عَلِيْنَ عَلِيْنَ عَلَيْنَ عَلِيْنَ عَلَيْنَ عَلِيْنَ عَلَيْنَ عَلِيْنَ عَلَيْنَ عَلِي عَل (أخد حه الخمسة إلا النسائي)

In telling the story' of Ibn Sayyad 48, Ibn 'Umar & related that the Prophet of Allah £ said to him [to Ibn Sayyad], "What do you see?" Then Ibn Sapid replied, "Truthful ones come to me and liars." So the Prophet said, "You are confused by the matter." Then the Prophet said, "an you tell me what I am thinking?"4' So Ibn Sayyad replied, "It is smo.., "35° Then the Prophet 4s replied, "Away with you! You'll not surpass your station.' This was related by Bukhari, Muslim, Abu Dawud and Tirmidhi.'51

tomr Even the Deluded may Experience Visions and Insights

Die the preceding hadith, the meaning to be deduced from this hadith is that sometimes even the most deluded and disoriented of individuals may have spirtual insights and visions. Therefore, these must not be supposed to be signs of godliness. Instead, they may serve to mislead the naive and trusting.

## HADITH 212

َ \* أَنْهُ وَهُوْ وَ £ 1 مُولِوُ الْمُعَنَّهُ \* ` أَ الزَائِسُولُكُ اللهُ الْهِ عَلَيْهِ وَسَلَّمَ: 'هَلْ سَيِخُ بِمَدِيْنَةِ - ِ41 ِ \* عِنْهَا رِ 3 أَلِرًا وَجَانِبٌ مِنْهَا 3 الْبَحْرِ اللهِ قَالُوا: نَعَمْ. مَ الانْفُولُو : 4ui: حَتَّى يَ \* ثُولُوا x آءِ أَلْفاً ﴿ \* \* أَنْ أَنْ أَنْ أَوْا مَا نَوْفُوا نَزَلُوا ، فَلَمْ يُقَاتِلُوا بِ

<sup>346</sup> Bukhari: 7164, Muslim: 1045

<sup>347</sup> Bukhari. 7132. Muslim: 293S

<sup>54\*</sup> Ibn Sayyad was well-known among the Arabs of the times as something of a mystic. According Bthe reports, he was rarely lucid Even so, his occasional insights had brought him a degree of popularity among the commoners, rm.

<sup>549</sup> What he said, literally, was: "I have hidden something for you," challenging Ibn Sayyad to guess stunt might be. Most commentators explain that the Propher was thinking of a verse from the Qur'an: So await the day on which the skies will bring forth a pall of smoke... (44:10).

<sup>350</sup> I have translated the half word. dukh, as smo, as dukh is a part of dukhan and smo is a part of SDoUrTD.

<sup>1,-1</sup> Bukhari. 1354, .Muslim: 2924. Abu Dawud: 4329, Tirmidhi: 2246

#### 194 A SUFI STUDY OF HADITH

Abu Huraira £.related that the Prophet of Allah fs said, "Have you heard of a city, a part of which is on land and a part of which is on the sea?" They replied, Yes. Then he \$ said, "The Day of Judgment will not come until that city has been attacked by seventy thousand warriors from the tribe of Ishaq who, when they approach it, will neither fight with their weapons nor shoot their arrows. Rather, when they recite, 'There is no god but Allah, and Allah is the Greatest' the part of the city over the water will collapse; and when they again recite, 'There is no god but Allah, and Allah is the Greatest, the part of the city on land will collapse." This was related by Muslim. 322

Questions: The Occurrence of Miracles

Certain scholars with rationalist leanings deny the occurrence of miracles at the hands of Gods special devotees. This hadith tells of a patently evident miracle that is to occur at the hands of the tribe of Ishaq.

## HADITH 213

عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ َ لَا اللهُ عَنْهُ اللهُ عَلَيْكُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ال عَشَرَةَ أَعَالَ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ

'All £. related that the Prophet of Allah said, "What my community has committed fifteen kinds of sins, it will be subjected to calamity..."

Among the sins mentioned were those related to, "singing girls and musical instruments." This was related by Tirmidhi.'"

Reform: The Prohibition of Popular Singing ami Dancing

Certain ignorant Sufis have gone so far in their love of music as to frequent sessions in which both women and instruments are employed. The hadith clearly points to the prohibition of such things.

152 Muslim: 2920 JS.1 Tirmidhi: 2210 MnwMnn Ashraf Ali Thdnawi 105

#### HADITH 214

عَنِ النَّعْمَانِ بْنِ بَشِيْرِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الأرَ<sub>ال</sub>ُهُ إِنَّ الْجَسَدِ مُضْعَةً إِذَا صَلُحَتْ صَلُحَ الْجَسَدُ كُلُّهُ، الْهَالِسَدَتْ <u>اَسَلَاتُ مَا لَمْ كُلُّهُ الْ</u> الْهِيَ الْقَلْبُ». (أخرجه 14.3)

Numan ibn Bashicelated that the Prophet of Allah said, "Vely [here is an organ within the body such that when it is sound, the entire body is sound; and when it is corrupt the entire body is corrupt. Verily that organ is the heart." This was related by Bukhari, Muslim, Tirmidhi, Nasa'i and Abu Dawud."

yjxdltmcous: The Core of the Sufi Way

Success on the Sufi way is linked to rectification of the aspirant's heart. This hadith explains why so much emphasis is given to this matter.

## HADITH 215

عَنْ أَيِيْ مَسْعُوْدِ الْبَدَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: نَهى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ<sup>عَنْ</sup> نَمَنِ ۚ الْذَبِكَا وَمَهْرِ الْبَغْيِ، وَحُلُوانِ ۚ Isaِsِsí، وَالصَّىٰ اللَّهِ عَلَيْهِ وَسَلَّمَ عَنْ

Abu Mas ud al-Badri calated that the Prophet of Allah prohibited the proceeds from the sale of a dog, the bride price of an adultress, and the offerings made to a soothsayer. This was related by Bukhari, Muslim, Abu Dawud, Nasa'i, Tirmidhi and Ibn Majali."5

Reform: Earning Money from Selling Charms

.41 the present time, many so-called Sufis are involved in these things. For example, they are lax about accepting offerings, even from women from the *bazaars* (of questionable occupation), and they earn money by selling talismans and charms. This hadith clearly states that these are blameworthy practices.

JM Bukhan: 52, Muslim: 1599, Abu Dawud: 3329. Tirmidhi: 1205, Nasa'i: 4458, Ibn Majah: 3984

35S Bukhan: 5761, Muslim: 1567, Abu Dawud: 3481, Tirmidhi: 1276, Nasa'i: 4670, Ibn Majah: 2159,
WiiKUM: pg. 377

#### HADITH 216

Q لَيَوْلِيْنَا أَنَّ الْنَ مَسْعُوْدٍ رَضِيَ الْهُ أَلَقَنَهُ لَا لَا لَوْلَالُ الْعَبَدُ يَكُذِبُ وَيَتَحَرَّى الْمُ اللَّهِ اللَّهِ اللَّهِ الْعَبَدُ يَكُذِبُ وَيَتَحَرَّى الْمُؤْدِ وَضِي اللهُ اللهِ اللهُ اللهُ

Mālik related that he had heard that Ibn Mas'ūd Aid, "The servant of God may lie or attempt to lie so that [every time he does so] a black mark is made on his heart; until finally his whole heart is blackened." This was related by Malīk. 30

#### Sayings: Blackness of the Heart

Very often one may find in the works of the Sufi masters references to certain practices or other matters that will result in "blackening the heart." This hadith may be taken as evidence for this sort of thing.

## HADITH 217

عَنْ أُنْ آَ صَٰيِيَ الْ عَنْهَ آَ الْكِهَ آَوَ الْكَوْ الْقَالَةِ الْفَلْقِيلَ مَا اللَّهِ اللَّهِ الْمُعَلَّمِ اللَّهُ اللَّهِ اللَّهُ ال

Asma delated that the Prophet of Allah did, "One who attempts to show oneself in possession of what one does not really possess is like one who wears two<sup>259</sup> false garments." This was related by Bukhari, Muslim, Abu Dawud, Nasa'i, and Tirmidhi."

#### Reform: Pretending to be a Master by Appearing to be a Master

Since the words of the hadith ", what one does not really possess" are general" they may be understood to include spiritual accomplishments. For this reason, the hadith may be understood as critical of those who, despite their lack of spirit-

whilty, persist in appearing to others by means of their speech or their actions they were the most accomplished of all spiritual masters. This is especially they worthly when such people pretend that they are able to instruct others.

## HADITH 218

Muadhibn Anas & related that the Prophet of Allah said, "Advone who, out of humility, shuns fine clothing when they have the ability to war it will be called by the Almighty on the Day of Judgment before all of creation and given the opportunity to choose whatever garments of faith<sup>60</sup> they would like to wear." This hadith was related by Tirmidhi. '6'

Ligifc's: Intentional Lack of Attention to One's Appearance
lhe practice of the Sufi masters in this regard differs. Some paid no attention
other way, neither to their appearance nor to their disregard of the same. On
the other hand, the attention or disregard of some Sufi masters was clearly intentional. In all cases, the matter hinges on their intentions for, after all, "actions
are but by intentions".

## HAD1TH 219

<sup>356</sup> Muwatta': pg. 388

<sup>357</sup> lhe classical commentators point out that the reason tor the dual here, i.e., 'two false garments', may be to point out that the person is falsifying two circumstances; firstly that he has nothing (is bereft of spiritual accomplishments) and secondly that he is incapable of giving to others (is incapable of instructing others in the way of the spirit). Other commentators are more literal in their explanations, saying that the reference is to the two customary garments worn by Arabs at the time, the upper and the lower garments signifying that such a person was false from head to toe, ytd.

<sup>358</sup> Bukhari: 5219. Muslim: 2129, Abu Pawud: 4997. Nasa'i: 8921

<sup>359</sup> lhe rule here, from theoretical jurisprudence (usiil al-figh), is that the words are general and therefore inclusive. Whereas, if they had been specific they would therefore be exclusive. In such instances, qualified commentators may include whatever they consider reasonable, yt d.

<sup>160</sup> lhe "garments of faith" mentioned here are those that will be given in recompense for the degree of one's faith. Then, in the same way that faith differs in terms of how it is practised, likewise the garments of faith will also differ in quality, lhe person in the hadith,may not necessarily be deserving of the finest of these garments, owing to the quality of his faith. However, owing to his humility in regard to dress,he will be given the choice of the very best garments of faith in the next world, y t d.

<sup>361</sup> Tirmidhi: 2481

#### 198 A SUFI STUDY OF HADITH

Abu Zumayl related that Ibn 'Abbas said to ben, "When the Harun tribe revolted, I went to 'All g, and he told me to go to them. So I dressed in the best of my Yemenite clothing and, when we met they said, 'Welcome, O son of 'Abbas! What clothes are these?' So I replied, 'Don't find fault with me. For, verily, I have seen the Prophet of Allah wearing clothes even finer than these.'" This was related by Abu Dawud.'6'

#### Usages: Lack of Attention to One's Appearance

The explanation of this hadith may be found in the explanation of the previous hadith [218]. This hadith is evidence for the usage mentioned there. Noone should entertain the doubt that this hadith supports the position that constant attention must be paid to one's appearance. This is because such attention would mean that a habit would have to be made of attending to one's appearance, and that is clearly not a good thing. If, however, a special occasion requires that a master pay special attention to his appearance then there is no harm in that The actual practice of the Prophet and his Companions was a lack of attention to their personal appearance; therefore the hadith should be understood as indicating not disregard for their appearance but a lack of attention to such disregard.

#### HADITH 220

ثَوْنَةً رَضِيَ ' ُ عَنْهُ كَ ` رَأَيْتُ عَلَى لِآهُ وَالدِ عَلِي الْمُعَلَّمِ اللهُ مِااَهَ ِ وَسَلَّمَ فُو بَيْنِ أَخْضَرَيْنِ. (أخرجه أصحاب السنن)

Abu Rimthah related that he saw two green garments on the Prophet of Allah This was related by Abu Dawud, Nasa\*i, Ibh Majah and \*\*
Tirmidhi 363

#### Usages: Wearing Clothing of the Same Colour

It is the regular practice of some Sufis to be dressed from head to toe in clothing of the same colour. Now, obviously, if they do this in order to show off, then it is blameworthy. On the other hand, if they do so out of some practical consideration, like if they find that clothing of one color or another shows less dirt and wears longer, then there is no problem with that.

#### HADITH 221

أَيْ بُرُدْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْتُ مَا مَوْلَ عَلِيهِ اللهَ تَعَلَى عَنْهَا فَأَخْرَجُنْ إِلَيْ مَا مُؤْلُ اللهِ صَلَّى ﴿ عُلَيْهِ وَسَلَّم لِمَا اللهِ صَلَّى ﴿ عُلَيْهِ وَسَلَّم لِمَا اللهِ صَلَّى ﴿ عُلَيْهِ وَسَلَّم لَمَا اللهِ صَلَّى ﴿ عُلَيْهِ وَسَلَّم لَمَا اللهِ مَا اللهِ صَلَى ﴿ عُلَيْهِ وَسَلَّم لَمَا اللهِ صَلَّى ﴿ عُلَيْهِ وَسَلَّم لَمُ اللهِ صَلَّى ﴿ عُلَيْهِ وَسَلَّم لَهُ مَا لَهُ مِنْ اللهِ صَلَى ﴿ عُلَيْهِ وَسَلَّم لَهُ مَلْهُ لِللهِ مَا لَهُ مِنْ اللهِ مَا لَمُ اللهِ مَا لَمُ اللهِ مَا اللهِ مَا لَهُ اللهِ مَا اللهُ مَا اللهُ عَلَيْهِ وَسَلَّم لَهُ مَا اللهُ اللهُ مَا اللهُ اللهُ مَا اللهُ مَا اللهُ مَا اللهُ مَا اللهُ اللهُ مَا اللهُ مَنْ اللهُ اللهُ اللهُ مَا اللهُ اللهُ مَا اللهُ اللهُ اللهُ مَا اللهُ اللهُ مَا اللهُ اللهُ مَا اللهُ اللهُ اللهُ مَا اللهُ مَا اللهُ الل اللهُ اللهُ

Abu Burdasaid, "I went to see 'A'ishah &, and she took out for us a rough blanket and a thick izār, saying, "These are what the Prophet of Utah \$ was wearing when he was taken." This was related by Bukhari, Muslim, Tirmidhi and Abu Dawud.<sup>364</sup>

#### Ikat IVearing Wool

(one Sufis regularly wear woollen blankets. Indeed, it comes as no surprise to this insignificant one that some people say the name Sufi is derived from the mini for wool, or suf. Then, as long as this is done for reasons other than hypoctsy, this hadith may be said to be the source for such a practice.

#### HAD1TH 222

Ibn Mas ud related that the Prophet of Allah said, on the day that the Almighty spoke to Musa he was wearing woollen trousers, a woollen jubbah [iloor-length shirt], a woollen blanket and woollen sleeves." This was related by Tirmidhi. 44

#### Usages: Wool

Thb hadith, too, points in an ever more complete manner to what was mentioned in the commentary on the previous hadith [121].

<sup>362</sup> Abii Diwud: 4037

<sup>363</sup> Abu Dawud. 4065, Tirmidhi: 2812, Nasa'i: 5321

<sup>164</sup> Bukhari: 3108. Muslim: 2080, Abu Dawud. 4036, Tirmidhi: 1733

<sup>365</sup> Tirnudht 1734

#### HADITH 223

الله تَعَالَى عَنْهَا اللهِ عَنْهُ الطَّلِقَ) فِي اللهِ عَنْهُ وَلَجَلَ َ فَاطِمَةَ الطَّلِقَ) فِي اللهِ عَنْهُ وَلَجَلَ َ فَاطِمَةَ اللهِ اللهِ تَعَالَى عَنْهَا اللهِ اللهِ عَنْهَا اللهِ اللهِ عَنْهَا اللهِ اللهِ

Sahl ibn Sa'd & related that 'Ali £. ibn Abi Talib went to Fatima \$. in this hadith, Fatima £. told 'Ali £. to go to a certain Jewish merchant and buy flour from him. When Ali & was buying the flour, the Jewish mer chant asked him, "Are you not the son-in-law of the one who claims to be Gods Prophet?" Ali £ replied, "Yes." Then the merchant said, "Then take your money. The flour is yours [for free]." This was related by Abu Dawud. M

Usages: Accepting Gifts and Favours from Disbelievers

Some of those critical of Sufism have objected that the masters are known to have accepted gifts and favours from non-Muslims. This hadith shows that such objections are baseless. However, if such acceptance is linked to a corrupting factor, or if non-acceptance is linked to a good reason, then it will be better not to accept. Another point made clear by the hadith is that if someone's reputation (as a master, for example) or someone's relationship with someone who has such a reputation leads to another's sincerely offering them a service or a favour, then there is no harm in their accepting because this will not place them m the position of "selling their religion. However, if someone supposes that, owing to their own reputation or to their relationship with someone with such a reputation, they are deserving of favours, then that person is clearly guilty of hypocrisy and self-delusion.

## . HADITH 224

. أَ عَائِشَةَ رَضِيَ اللهِ تَعَالَى عَنْهَا إِلَّ قِصَّةِ عَهْدِ عُتُبَةً إِلَى أَخِيْهِ سَعْدِ بْنِ أَبِي وَقَاصٍ فِي ابْنِ

وَلِيُدَةٍ زَمْعَةَ فَنَظَرَ مُلَا اللهُ عَلَيْهِ وَسَلَّمَ لِاللهُ فَلَيْهِ وَسَلَّمَ لِاللهُ فَرَاكُو اللهُ عَلَيْهِ وَسَلَّمَ لِاللهُ فَرَاكُو اللهُ عَلَيْهِ وَسَلَّمَ لِللهُ إِلَى اللهُ عَلَيْهِ وَسَلَّمَ لِاللهِ فَرَاكُو اللهُ عَلَيْهِ وَسَلَّمَ لَاللهُ عَبْدُ اللهُ عَبْدُ اللهُ عَلَيْهِ وَسَلَّمَ لَلهُ إِلَيْهِ عَلَيْهِ وَسَلَّمَ لِللهُ إِلَا اللهُ عَبْدُ اللهُ عَبْدُ اللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَسَلَّمَ لَا اللهُ عَنْهُ اللهُ اللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَسُلْهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ اللهُ الل

prom an adulterous relationship with Zam ans slave girl] instructed his

\*n,ther, Sa'd ibn Abi Wacaas

to consider the child [in accordance with

to cover here as to claim the

lid j, Zant ah's son, 'Abd ibn Zam'ah, objected, saying that the boy was his

lather and his father's son by the slave girl. When the matter was referred

to the Prophet of Allah tfe. he noticed the strong resemblance between the

boyand 'Utbah. [Despite this circumstance, however,! he jb. said, 'The boy

smuts [i.e., vour father's son and your brother!, O 'Abd ibn Zam'ah! For

trip', a child belongs to its legitimate' parents." Thereafter, the Prophet

'ordered Sawdah bint Zam'ah [his wife and the daughter of Zam'ah] to

cover herself when the boy was present [even though, in accordance with

the Prophet's & decision, the boy was technically her brother's!. This was

#### luges Avoiding for the Sake of Prudence What is Permitted

related by Bukhari, Muslim, Abu Dawud, Nasa'i and Malik.'6'

According to the Sharia ruling, Sawdah has permitted to appear before this tor without covering. However, as a matter of prudence, the Prophet ruled that she cover herself. This clearly establishes the legitimacy of the practice of wiling the lawful for the sake of prudence. To However, to do so without a pxxl reason, or to turn the matter over to one of belief the lawful form of religious extremism.

## HADITH 225. عَنْ أَبِيْ \* \* \* َ َ َ ضِيَ \* \* مَعْنُهُونَ الْعَاءُ السُّولُلَعَة وَاللَّهِ ۚ \* \* مُعَلَيْهِ ۚ \* مَ مُجَاهُ يَعْمُرُهُ اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ الْحَرِ . أبو داؤ د ) ﴿ اللَّهُ اللَّ

07 the legilima.y of the relationship between owner and slave was accorded precedence over the adulterous relationship. VTt>.

its If the boy was in tact her brother, then il would not have been necessary for Sawdah to cover herm'in hai presence However, despite the Prophet's ruling that Zam ah was the boy's legal father, and that
the boy was therefore Sawdah's legal brother, it was obvious that Utbah was the boy's birth father. Ibis is
why the Prophet rk took the precaution to ask Sawdah to cover herself in his presence, yt d.

09 Bukhari 1055. Muslim 1457. Abu Dawud. 1273; Nasa'i: 3514, Ibn Majah: 2004, Muwatta': pg. 309
370 Indeed, one of the better known Islamic legal axioms is sodd al-dhardf or obstruction of ostensi-

bly legitimate means for illegitimate ends. yt d.

371 In other words, to make covering under those circumstances into a matter of faith is extremism.

To cover, however, simply as a matter of prudence is a different matter entirely. It is the lack of appreciation for such subtleties that leads people into error, ytd.

202 A SUFI STUDY OF HADITH

Abu Huraira related that the Prophet of Allah saw a man chasting after a pigeon and said, "There goes a devil, chasing after another devil' This was related by Abu Dāwud."

Sayings: Whatever Takes You from Remembrance of the Almighty is Your Devil Among the Sufis, this is a well-known teaching. In this hadith, the pigeon  $_{\rm h}$  referred to as a devil only because the man chasing it had forgotten about ever, thing else, including the Almighty J\* $^{372}$ .

## . HADITH 226

عَنْ أَيْ هُرَيْرَةً رَضِيَ أَعَنْهُ ( 4 لَ لَذَ كَ اللَّهُ إِنَّا اللَّهُ اللَّهُ مُولَّا اللَّهُ مُولَّا اللّ مُؤْتِنِيْ اللَّهُ مُولَّا اللَّهُ مُولًا اللَّهُ مُولًا اللَّهُ مُولًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ ( أخرجه لللهُ الله ( 4 b jb ) لللَّهُ مُولًا الله ( 4 b jb ) لللّهُ مُولًا الله ( 4 b jb ) لللَّهُ مُولًا الل

Abu Huraira Calated that the Prophet of Allah atted that the Almighty saws: "The sons of Adam distress Me! They curse fortune, but I am fortune! In My hands I hold the command [for all that happens]; I turn night into day." This was related by Bukhari, Muslim, .Malikand Abu Dawud."

Interpretations: All is He

Obviously, the Almighty and time are not the same thing. Despite this lack of unity, however, according to the explanation given in this hadith and its translaItieral, superficial connection can be made between the two. According tens, this explains how (in the popular Sufi saying that "All is He") "all" connected to "He". The meaning of "all" encompasses all things in addito their deeds and the effects of those deeds, all of which is controlled by ylniighty. Thus, the One Who actually and in reality does the disposing, independent entity, is the Almighty and the Almighty Alone. So, "AU" is nothingat all (and "He" is everything). Thus, the hadith may be offered as yi, pott for the popular Sufi saying that, "All is He." In other words, in the same with the hadith seeks to establish the Almighty as the determinant, and to neglite my notion of fortune as a determinant, the Sufi saying establishes the 'dependene® 'e Creator and negates the independence of the created, or Ration-

## .HADITH 227

Abu Tufayl related that a man went to 'Ali & ibn Abi Talib and asked, 
"What secret matters did the Prophet of Allah tell you." Ali & grew 
annoyed and replied, "The Prophet never idl me anything that he 
kepi hidden from others. Even so, he did tell me four things." When the 
man asked what those were, 'All replied, "Allah will curse those who 
sacrifice animals to other than Him... This was related by Muslim and 
Nasa'i. At the end, Razin added, in his version of the same hadith, "Ibn 
'Abbas added, in his version, "... and cursed is the one who prevents the 
blind from finding their way." 376

Reform: The Claim that the Knowledge of Sufism is Passed from Chest to Chest

Many ignorant folk seem to want to perpetuate the notion that knowledge of

tasawwuf was secretly passed to the Caliph 'All & and that the same has been

<sup>372</sup> Abu Dawud: 4940. Ibn Majah: 3765

<sup>373</sup> Forgetting the Almighty includes forgetting all of one's religious duties and responsibilities, whether toward ones Lord, or ones family,' or ones community' Obviously, tifere is a difference between recreation and obsession; and this man was clearly an example of the latter. It is sad to note however that there is a popular notion that somehow pigeons and pigeon-keeping are incompatible with Islam Much the same misconception exists in regard to dogs, owing to other hadiths. Clearly, if anything nto be learned from this account, it is in regard to how people sometimes lose their sense of perspective, and then ignore their responsibilities. To suppose, however, that the purpose of the hadith is to poult out that pigeons are evil is absurd. For an even-handed account of how the Prophet 4k viewed dogs, and valued their forms and characteristics, see Ibn Marzubans Tafdil al-Kilab aid kathir min man labua aih-thwif (Preferring Canines Over Many of Those Who Wear Clothing), vid.

<sup>374</sup> Thus, when people curse fate, of fortune, they are actually cursing the Almighty because it s the Almighty juo Who determines the fate of everything in the universe. The Arabic word here, doAr. n used to mean fortune and fate because these things come with time and the original significance of the word is a long or indeterminate period of time or, in other words, an age, y t d.

terminate period of time or, in other words, an age. yt d.

376 Muslim: 1978. Nasal: 4427. Ibn 'Abbas's addition is reported by Ibn 'Adi in his al-Kdmil, under Bukhiri: 7491, Muslim: 2246, Abu Dawud: 5274, Muwagta': pg. 386

the entry of Zumayl ibn 'Abbas.

passed on by similar means even until the present. The hadith abov<sub>e</sub> explains that this claim is baseless and without merit. The purpose who strive to establish this claim is to prove that there are certain although contrary to the Sharia, are nonetheless permitted. Such an assert, not only incorrect, but it borders on disbelief as well. The whispered co<sub>nv</sub> the tion mentioned in hadith [188] of this collection had to do with some pn' matter, as there is nothing to indicate that it was related to tasawwuf The of thing that is passed from chest to chest is a spiritual relationship of the explained in hadith [149]. Finally, it should be clear that the instructions to aspirants in confidence by Sufi masters are in no way contrary to the Sharif The confidential nature of such teachings is rather owing to the personal approach taken by the master as explained in hadith [4].

Reform: Sacrificing in the Name of Other than God

Among ignorant Sufis and their followers the practice of consecrating a pledge by sacrificing an animal is widespread. The prohibition against sacrificing animals in the name of other than Allah explains that such pledges are also prohibited because the prohibition of the first is general in meaning and therefore inclusive of the second. In addition, such pledges, though made in the name of Allah, are actually performed to placate or influence others, as explained by the author of ad-Durr al-Mukhtdr and other jurists. Ibis is why the practice of consecrating pledges by sacrificing animals is clearly both blameworthy and akin to shirk or associating others with the Almighty.

Reform: Censure of Those Unqualified to be Masters

The hadith openly states that those who prevent the blind from finding their way are accursed, ft is also obvious that the way to the afterlife is more important than the highways and byways of the present life. Therefore, those blind to the way to the afterlife are in more need of guidance than those who are blind to the ways of the world.

The Almighty says: It is not their eyes that are blinded but blinded are the hearts in their chests.<sup>377</sup>

So, if people who prevent the blind from finding their way in the world are accursed, people who prevent others from finding their way to the afterlife are even more deserving of such a curse. Those whose claims to be spiritual guides or masters are false, or are made out of ignorance, or in order to deceive others, are clearly the subject of this curse. For such people, it is necessary that they repent.

## HADITH 228

أَيِيْ هُرَيْرَةَ وَحَدِيهِ اللهُ عَنْهُ قَالَ قَالَ رَشُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: \* \* وَاللهِ وَ يَا ابْنَ آدَمًا تَفَرَّغُ لِعِبَادَقِيْ أَمْلاً صَدْرَكَ غِنْى وَأَشُدُّ فَقْرَكَ، وَإِنْ لاَنْفَعُلُ مَلاَنْ بَبَيْرِ شُغْلاً کَهَ اللهُ وَاللهُ » (أخرجه الهزT-s)»

Anii Huraira £ related that the Prophet of Allah stated that the Almighty says, "0 son of Adam! If you devote yourself to worshipping Me, I will fill your chest [to overflowing with wealth and virtue], and I will tender you free from want. But if you do not do this I will fill your two lands to overflowing with toil, and I will not render you free from want."

This was related by Tirmidhi. "78

Ljigts: Abandoning Worldly Toil

of those matters the

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Passed

jlasever been the way of the Sufis to eschew concern with worldly affairs, and

1 /has es er been the complaint of their critics to label them unproductive and
j harden on society. The above hadith appears to indicate the virtue of what
io do. though it should be pointed out that there are conditions to be satisfied,
sduding ability', patience and the absence of subtle leaning of the heart [towards
it world].

## HADITH 229

عَنْ أَنْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي حَدِيْبُ طَوِيْلِ «وَمَا أَفْبَلَ عَبْدٌ عَلَىَ اللهِ بِقَلْبِهِ إِلاَّ جَعَلَ الله قُلُوْبَ الْمُؤْمِنِيْنَ تَنْقَادُ إِلَيْهِ بِالْوُدُّ وَالرَّهُمُّ؛ إِكَانَ 1-4 إِيرَانَ ۖ بِكُلِّ جَمْهِهِ بِيَّهِ أَمْرَعَ». (أخرجه الترمذي)

Anas £ related that the Prophet of Allah & stated as part of a lengthy discourse, "No servant ever approaches the Almighty in complex sincerity except that the Almighty makes the hearts of the believers incline toward that person with love and caring; while Allah is the figs to bring that person every manner of goodness." This was related by Tirmidhi.<sup>37</sup>

Miscellaneous: The Truth of Inner Relationships

There are two essential factors for the heart to become attached to Allah con-

<sup>378</sup> Tirmidhi: 2466. Ibn Majah: 4>°7

<sup>379</sup> Al-Haythami has recorded this in his Majma az-Zawald: 10/247

stant remembrance and constant obedience. Under most conditions this be said to be the essence of internal affinity (nisbat-e-bañni). The hadith and alludes to this affinity.

Virtues: In Praise of those Concerned with Internal Purification

This hadith makes obvious reference to this phenomenon; and its effects nessed regularly.

are w

#### HADITH 230

لَهُ عَنْهُ أَنَّهُ قَالَ: لاَخَبُرَ 2^573 لَيْسَ فِيْهَا تَدَبُّرٌ إِلَيْهَا لَدَبُرُ اللهِ الْهَاوَاللهِ اللهَ اللهُ اللهُو

'Ali £ related that: "There is no [real] benefit in recitation of the Quran in which there is no reflection, nor in any act of worship in which there is no cognition." <sup>80</sup>

Commentary: The Need for Reflection and Cognition

The major focus of the path of Sufis is this very reflection and cognition. The need for this shows how necessary the path of the Sufis is.

## HADITH 231

هَهُ مِلْغَهُ أَنَّ عِيسَى بْنَ مَرْيَمَ مَ مَعْ مَنْ اللَّهُ مَلْكَالا إِن اللَّكَالا إِن اللَّهُ اللَّلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْمُ الللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ الللْمُ اللْمُ الللْمُ اللْمُ اللَّهُ الللْمُلِلْمُ الللْمُ اللَّهُ اللْمُلْمُ ا

Malik related that 'Isa ibn Maryam said: "Do not engage in excessive speech apart from the remembrance of Allah or else your hearts will become hard [in other words, no humility will remain in them and this has been clearly experienced]. The heart that is hard is far from Allah but you do not know this [that your hearts are gone far from Allah. The reality of this will dawn upon you in the Hereafter. You may witness the effects of this in this world, but you do not perceive it because of inattention].

po not look at the sins of people as though you are masters, but look at Autown sins as though you are slaves ]in other words, it is the duty of i)K misters to look at the faults of their slaves, to put them right and to finish them. You ate not masters, but slaves. And it is the duty of slaves ® look at their own faults so that they can make up for them and set them right]. People are of two types: those who are put through trials and tabulations, and those who enjoy well-being. You should show mercy to those who are in trials and tribulations, and praise Allah for the well-being. Isin is a trial; you should therefore not despise or criticise a person who is sinning. You should advise him with affection or pray for him. To be protected from sin is a form of well-being. You should therefore not be proud and haughty over this. Rather, you should express your gratitude to Him after considering it to be a bounty of Allah, which you received without being eligible for it.] This was related by Malik.\*1

C .- . mentary: Speaking Less and Humility

Bobvious that this hadith makes reference to these characteristics which are trustworthy. The merit of the path of the ahi batin is also gauged from this xause it is really their modus *operand!* 

## HADITH 232

عَنْ أَنْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَا، نُمُّ رَنَمَ الْمِنْبَرَ وَأَشَارَ بِيكِهِ قِبَلَ الْقِبْلَةِ، وَقَالَ: رَأَيْتُ الْانَ مُنْذُ صَلَّيْتُ لَكُمُ الصَّلَوةَ الْجَنَّةَ وَالنَّارَ مُمَثَّلَتَيْنِ ... بِي 3 أَلَا أَنارٍ مُفَلَّهُ وَأَوْلَ / 3 jidi أَن الظَّرُّ \* جه البخاري)

Anastelated that the Messenger of Allah & led us in saldh one day. He then climbed the pulpit, pointed with his hand towards the qiblah, and said; "While 1 was leading you in salah, I was shown Paradise and the Hellfire, both projected before me on this wall. Never have 1 seen good and evil like today jbecause Paradise is the best of all good, and the Hellfire is the worst of all evil]. This was related by Bukhari."1

Commentary: Ajjirmation of the World of Similitude
This is clearly affirmed from the apparent words of this hadith. The essence of
this world [of similitude] is mentioned in the Mathnawi.

<sup>381</sup> Muwattd ipg. 386

#### HADITH 233

عَنْ أَإِنْ عَنْدِ اللهِ بَنِ أَيْ بَكْرِ وَضِيَ أُ عَنْهُ أَلَهُ طَلْحَةَ الْأَنْصَارِيِّ كُمْعَنْهُ - أَنَهُ عَنْ أَإِنْ عَنْدِ اللهِ بَنِ أَيْ بَكْرِ وَضِيَ الْعَنْهُ لَلهُ اللهِ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ عَنْهُ اللهُ اللهُ

(vUJL, <e>-yii) .c-t-i 4j\_i- 1«-Ai iiJ^ jjt 14)1 Jjij fl Jia <y(i

Abu Abdullah ibn 'Abi Bakr related that Abu Talhah al-Anşari & was offering salah in his orchard when a bird flew into the orchard. It began flying around looking for an exit but could not find one. Abu Talhah A was pleased with this [fact that his orchard was so dense that a bird was finding it difficult to find a way out]. He followed it with his eyes for some time and then turned his attention back to his salah. But he [had become so distracted that he] could not remember how many rakats he had offered. He thought to himself, saying: "This property of mine has put me into a great tribulation [for I could not concentrate in my salah]." He went to the Messenger of Allah and inference him of what he experienced in his salah. He said: "O Messenger of Allah! I am giving this orchard away for the sake of Allah. You may dispose of it as you like." This was related by Malik?\*

#### Commentary: The Practice of Surveillance of the Heart

Among the practices of the Sufis is to maintain constant vigilance over the heart keeping it under surveillance to see what condition it is in. When they discern changes in its condition, they make appropriate adujstments. Gauged on the action of this Companion and the dessenger considering it to be permis sible, the acceptability of this practice becomes clear because his coming back to attention [in salah] resulted from his vigilance (muraqabah').3\*\*\*

#### The Condition of Self-respect

To detest something which makes a person heedless of Allah is a commend able condition. This is known as *ghayrah* (self-respect). This hadith affirms this condition.

hadiths 11,37, and 52.

minigrom One's Ownership Something which Distracts One from the Truth will known stories are told of the pious who, when they saw a tdlib (one is sinquest of Allah) greatly attached to something, ordered him to divest for it. The present hadith is the source of this treatment. This Companity of this treatment (for himself) and the Messenger of Allah formed it. The science of hadith refers to this as a taqrir (an affirmation made of Messenger of Allah A).

## **ҢА**ДІТҢ 234

عَنْ أَبِيْ الْعَبَّاسِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رُسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لاتَطُرُونِيْ كَمَّا أَطَرَتِ النَّصَارى البَنَ مَرْبَمَ؛ فَإِثَّا أَنَّا عَبْدٌ، فَقُولُوْا: غَبْدُ الله وَرُشُولُهُ». (أخرجه البخاري)

Ibn Abbase related that he heard 'Umar £3, say'. I heard the Messenger of Allah saying: "Do not elevate me as the Christians elevated the son of Maryam [by claiming that he is a god or the son of God). I am merely a servant. So refer to me as the servant and Messenger of Allah. [Because all of my virtues and merits are included in this. When enumerating my virtues and merits, it is necessary to confine yourselves to these qualities. Anything beyond this belongs to the rank of divinity, and that is not lawful for me)." Bukhari reported it?85

Commentary: Abstainingjrom Excesses in Praising One's Sheikh

It is learnt from this hadith that one should not go to excesses in praising one's sheikh or any other pious personality to the extent that one reaches the limit of lies or polytheism. If such excesses are prohibited vis-a-vis a prophet, how can they be permitted for a (close friend of Allah)".

## HADITH 235

<sup>383</sup> Muwatta; pg. 34

<sup>384</sup> Also referred to as vigilance and contemplation, muraqabah is mentioned in of this translation, yt d.

210 A SUFI STUDY OF HADITH,

Abu Bakr £ related that the Messenger of Allah said: "If jes essential for a person to praise his brother, he should say: \*1 think that such and such person is like this. Apart from this, Allah knows best.' He should not unduly praise anyone with Allah. Even if he has to say: 'I think that such and such person is like this', the pre-condition is for the person to be really like that in his knowledge [or else, he cannot even praise him in this manner].' This was related by Bukhari, Muslim and Abu Dawud.'

Commentary: Abstaining from Labelling Someone as a Wall without Certainty

It is gauged from the general nature of this hadith that it is absolutely forbidden to refer to a person as a waif without any proof, based merely on assumption. Most people are not cautious in this regard. However, there is nothing wrong if it is said by way of thinking the person to be so. It is better for the person to expressly state his thoughts. But even if he does not expressly state them on the basis of the circumstances or the context of his speech, there is nothing wrong in this. Yes, to refer to a person as a sheikh is permissible even if said with certainty. The reason for this is that it is a matter which is witnessed. In other words, his knowledge of training and educating. On the contrary, referring to someone as a wall—that is, being accepted in the sight of Allah J!#\*—this is related to the Unseen.

## . HADITH 236

عَنْ أَسْيَدِ بْنِ حُضَيْرِ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً مِنَ الْأَنْصَارِ كَانَ فِيهِ مِزَاحٌ، فَبَيَنَمَا هُوَ يُخُدُّ أَلْقُومُ وَيُصَرِّقِهِ بِغُودٍ كَانَ إِلَّ يَحْدُ كَانَ إِلَّ عَلَيْهِ  $^{7}$   $^{8}$   $^{7}$   $^{8}$   $^{8}$   $^{7}$   $^{8}$   $^{8}$   $^{7}$   $^{8}$ 

Usayd ibn Hudayr blated that a man from the Ansar, had a jovial temperament. One day, he was talking to some people and making them laugh. The Messenger of Allah blabbed him lightly with a stick which he had in his hand. The man said: "O Messenger of Allah! You have to let me avenge this." He said: "You may take revenge." The man said: "You are wearing a shirt while I was not wearing a shirt [when you jabbed me]." The Messenger of Allah rafsed is shirt and the man embraced him

<sub>jn</sub> kissing his waist. He said; "This is what I really wanted to do."

>^1 related by Abu Dawud.""

polising does not Negate Perfection

people are under the mistaken impression that to attain wilayah and kamal

people are under the mistaken impression that to attain wilayah and kamal

people are under the mistaken impression that to attain wilayah and kamal

people are under the mistaken impression that to attain wilayah and kamal

pithat he should have no human traits in him. It is clear from this hadith, that

piced and cheerful disposition in speech or in action whereby the person

jot) not belittle anyone nor hurt him does not negate perfection and piety. This

psecially so when the purpose is to cheer someone up or, more than this, to

put the person feel at ease so that he may be able to ask something about Islam

ppnly [and without hesitation!. In such a situation, it [this joking and light-

In a dream, I gave this reply to a European queen with whom I saw myself riding in avehicle. The queen voiced an objection to the Prophet's prophethood ^.on the basis that he used to joke [with people! whereas joking negates dignity, and dignity is one of the intrinsic requisites of prophethood. She said: "There is no doubt about the authenticity of Islam apart from this [quality of joking of to]" When I shared the [above-mentioned! wisdom with her, she remained silent and accepted [what I said!. Thereafter, when I awoke, I learned through certain indications that the queen had probably embraced Islam in her heart.

We also learn from this hadith that although it is necessary for the aspirant murid to be extremely respectful of his sheikh, if he sees that the sheikh himself is in a jovial mood, he should emulate him because this is what respect demands at such a time.

#### Kissing the Body of the Sheikh

l^rtedness] will become an act of worship.

It is also obvious from this hadith that there is nothing wrong with a person kissing the hands, feet, forehead, etc. of one's sheikh. However, one should not transgress the limits of the SharVa in this regard.

## HADITH 237

َ ﴿ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ اللهِ عَلَى اللَّهِ صَلَّى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى عَلَيْهِ مُ اللَّهُ عَلَى عَلَيْهِمُ اللَّهُ عَلَيْهِمُ اللّهُ عَلَيْهِمُ اللَّهُ عَلَيْهِمُ اللَّهُ عَلَيْهِمُ اللَّهُ عَلَيْهُمُ اللَّهُ عَلَيْهُمُ اللَّهُ عَلَيْهُمُ اللَّهُ عَلَيْهُمُ اللَّهُ عَلَيْهُ عَلَيْهُمُ اللَّهُ عَلَيْهُمُ اللَّهُ عَلَيْهُ عَلَيْهُمُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلِي عَلَيْهُ عَلَيْ

'A'isha cf related that: When the people intended bathing the Messenger of Allah fafter his demise], they said: "By Allah, ive do not know whether we should remove the clothes of the Messenger of Allah fi as we remove the clothes of our deceased or should we bathe him with his clothes on?" When they differed in this matter, Allah caused them to fall asleep such that every' single one of them had his chin touching his chest [because he was overcome by sleep]. Someone from the corner of the house addressed them—none knew who he was—saying: "Bathe the Messenger of Allah jSs with his clothes on him." They got up and bathed him with his shirt on. They poured water over the shirt and rubbed his body together with the shirt, without their hands touching his actual body. This was related by Abu Davind. See

Commentary: Unseen Speech

For an unseen voice to speak to a pious personality is also a praiseworthy condition. This is confirmed from this hadith.

Acting on the Indication of an Unseen Voice Provided it is not Against the Sharia There is widespread agreement among the masters that it is lawful to act on the indication of an unseen voice provided it says or asks nothing contrary to the Sharia. This is what was done in this incident: there was nothing to indicate that it is impermissible to bathe the deceased with his shirt on. [The Companions] therefore acted on the advice of the unseen voice. What if someone were to ask if it made any special difference if this order was obtained even before this inspiration and unseen voice? The reply is that it is learnt from the guidelines of the pious that through this inspiration or unseen voice, this specific order becomes a bit more emphasised for the person who was inspired. It does not mean that if they act against it, it will be harmful in the Hereafter. If any legal proof is attached to further emphasise the act, then the legal emphasis is obvious. By pondering over this incident we can say that through this [unseen] speech, the difference of opinion was removed. Moreover, since the consensus (ijmd<sup>c</sup>) of the Companions is a legal proof in itself, it may be said that no other opinion in this case is lawful.

#### HADITH 238

عَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ رَضِيَ الله تَعَالَى عَنْهَا قَالَتْ: قَالَتِ امْرَأَةٌ مِنَ السُّوَةِ: تَا مَا الْمَعْرُوفْ الَّذِيْ لا يَنْبَغِيْ لَنَا أَنْ نَعْصِيَكَ فِيْهِ يَا رَسُولَ اللهِ؟ فَقَالَ: لا تَنْخَوْ قَالَىٰ: إ رَسُولَ اللهِ! إِنَّ بَنِيْ فُلانِ كَانُواْ قَدْ أَسْعَدُونِيْ عَلَى عَمِّيْ فَلا بُدَّ مِنْ قَصَاهِمِنَّ فَالى عَلَيْها فَعَاوَدَتْهُ مِرَاراً، قَالَتْ: فَأَذِنَ لِيْ فِيْ قَصَاءِهِنَّ فَلَمْ اثْخَ بَعْدَ فَصَاءِهِنَّ وَلا فِي غَيْهِ خَيْ هَمَاوَدَتْهُ مِرَاراً، قَالَتْ: هَأَذِنَ لِيْ فِيْ قَصَاءِهِنَّ فَلَمْ اثْخُ بَعْدَ فَصَاءِهِنَّ وَلا فِي غَيْهِ خَيْ

Asma bint Yazar related that a woman asked: "O Messenger of Allah'. What is the good deed regarding which it is not permissible for us to disobey you?" He replied: "You must abstain from wailing (over the deceased]." She said: "O Messenger of Allah'. A certain family came and helped me [and wailed with me] when my uncle passed away. Now I have to pay them back [so permit me to perform this wailing one more time and I will not do it anymore]." But he refused. She made this request several times. The woman said: "He eventually permitted me to pay them back. Even so, I have not performed this wailing in repayment nor have I performed it for anyone else since then." This was related by Tirmidhi. 581

#### Commentary

The point established by hadith [166] is established here as well. The most probable reason for the Messenger of A and granting permission to "wail" just once is so that, once over, the person may not ever have to go back on his or her determination to repent. It may be noticed that the masters will sometimes give permission for impermissible employment or something similar when in actual fact permission is not their objective. Rather, by doing so, they intend to spare the person from a greater evil. As the wise men said:

مَنِ ابْتُلِيَ بِبَلِيَّتَيْنِ فَلْيَخْتَرُ أَهْوَنَهُمَا

The person who is compelled into making a choice between two evils should choose the lighter of the two.

This is especially so when some temperaments are such that when they are prohibited, they display weakness. And when they abstain, they lose courage and feel constricted. But when they are permitted, they feel energetic and free, and their temperament develops the strength and courage to give up evil. In such a situation permission becomes a matter of externals, while prohibition is an internal matter.

#### HADITH 239

يَرُ ابِنِ عُمَرَ رَضِي وَمُ ابِنِ عُمَرَ رَضِي اللهُ عَمَلُهُ . (fbli- Lau) وَمُ اللهُ عَمَلُهُ . (fbli- Lau) أَوَّ الْمِالْهُ عَمَلُهُ . (fbli- Lau) واللهُ عَمَلُهُ . (sjlm <==>) اللهُ عَمَلُهُ عَمَلُهُ . (sjlm <==>)

Ibn Umar .& saw a tent over the grave of 'Abd ar-Rahman £.  $_{\rm He}$  ' [to his attendant]: "Remove it, young man! For verily he is shaded b X deeds." This was related by Bukhari. $^{370}$ 

Commentary: Abstaining from Erecting Tents and Buildings over Graves

Some of those who claim internal purity have got into the custom of erecting tents and buildings over the graves of the pious awliya. This hadith exposes the uselessness and futility of this practice. If it leads to the corruption of beliefs then this practice is far more evil.

## . HADITH 240

َ اللّٰهِ اللّ مَا يُونِي مِن اللّٰهِ اللّ

Jabir £ related that the Messenger of Allah prohibited at a grave be plastered, that a building be constructed over it, that anyone sit on it, that anything be written on it, and that anyone walk over it. This was related by Muslim, Abu Dawud, Tirmidhi, Nasa'i. 390

Commentary: Matters Related to Graves

The essence of this hadith is to teach the balanced manner in which people should treat graves. Graves should not be shown excessive respect, nor should they be held in contempt. Those who transgress these simple rules engage in evil; those who solidify the graves, build edifices over them and write inscriptions on them. On the other extreme are those who are so strict as to ignore graves. If a grave is very old, and not on another's private property, then if there is a need to do so, it is permissible to remove all signs that it is a grave, to sit on it, and to walk over it.

## HADITH 241

عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا مَاتَ عُثْهَانُ بْنُ مَطْعُونِ رَضِي اللهُ عَنْهُ قَالَ: لَمَّا مَاتَ عُثْهَانُ بْنُ مَطْعُونِ رَضِي اللهُ عَنْهُ قَالَ: لَمَّا مَاتَ عُثْهَانُ بْنُ مَطْعُونِ رَضِي اللهُ عَنْهُ وَهُمَّ مَاتَ بِالْمَدِينَةِ مِنَ الْمُهَاجِرِيْنَ فَلَمَّا دُفِنَ أَمْثُومُ وَ أَلَّا اللهُ عَلَيْهُ وَسَلَّمَ فَحَسَرَ عَنْ ذِرَاعَيْهِ، ثُمَّ مَلَهُ فَوَضَعَهُ عِنْدُ رَأْمِيهِ، وَقَالَ: التَمْلُمُ عَلَى وَاللهُ عَلَيْهِ وَسَلَّمَ فَحَسَرَ عَنْ ذِرَاعَيْهِ، ثُمَّ مَلَهُ فَوَضَعَهُ عِنْدُ رَأْمِيهِ، وَقَالَ: التَمْلُمُ مَنْ عَاتَ مِنْ أَهْلِيْهُ، (أخرجه أبو داؤد)

M-Muttalib ibn Abi Wada ali said: When 'Uthman ibn Mazeun passed away—and he was the first of the Emigrants to pass away in Madina—and he was buried, the Messenger of Allah ordiled a person to bring a rock to him so that the grave could be identified by this rock. The man chose a rock but could not carry it. The Messenger of Allah jA, stood, up, folded his sleeves, lifted the rock and placed it at the head of the grave. He A said: "I will recognise the grave of my brother VUthman] through this rock, and bury whoever passes away from my family near his grave." This was related by Abu Dawūd. 3\*1

To Place a Rock or Plant a Tree Near a Grave as a Means of *Identification*Some people place these objects near graves merely to serve as a means of identification when they visit the grave or come to read something over it. If this is done with simplicity, and with the above-mentioned purpose [i.e. of identification!, there is no harm in these practices. However, if it is a rock, no attention should be paid to making it well-shaped. Likewise, there should be no engraving on it, and nothing should be written on it. If someone goes to such extremes, however, these will suffice as proof that the person is not truthful in his claim to be doing this for a good reason; and the person is therefore prohibited from doing so.

HADITH 242

عَنْ '' ِ وَانْوَضِلِهِلَا AkP 4أُوْمُ أُوهُ أَنْ أَنَ مَلَى فَارِهِ جَرِيْدَتَانِ. (أخرجه البخارفي مِ ترجمة الباب)

Buraydah & related that his will provided that two branches of a <\*ate

<sup>390</sup> Bukhari: An unnumbered remark under the chapter-heading [Placing aJ wet branch on the grave in the Book of Funerals.

<sup>391</sup> Muslim: 970, Abu Dawud: 3225, Tirmidhi: 1052, Nasa'i: 2030, Ibn Maiah: 1562, 1563

<sup>392.</sup> Abū Dāwud- 3206

palm be placed at his grave. This was related by al-Bukhari in a chheading. "."

Commentary: The Custom of Planting a Tree Near a Grave

Some people plant a tree near a grave with the intention of the deceased d^benefit from the tasbih (glorification) of the tree and enjoying the conipaship of the tree. The basis for this is derived from this hadith. The beque^Min' this Companion is probably based on the act of the Messenger of AU^of when heft, saw the inhabitants of two graves being punished.

If the placed the placed the fresh date branches on each and said: "There is hope that the punishment be lightened at least until these branches become dry." The Companion many scholars after him, considered this act to be the ratio legis for the above mentioned practice. Therefore, there is precedent for the practice if this is one's intention.

Others are of the opinion that this lightening of the punishment wasdu<sub>e</sub> only to the Prophet s supplication, that the acceptance of the supplication was time-bound, and that the period of time was till the branches become dry.

Based on this, this custom has no connection whatsoever with this hadith But the majority of scholars prefer the first explanation. However, this does not prove the permissibility of laying flowers or a bed offlowers because the purpose of this is solely adornment or gaining proximity to the one in the grave. This I practice or this belief is an absolute innovation (bicfah). If this was not their purpose, why would they have first of all resorted to these formalities? Secondly, the graves of ordinary, sinful servants of Allah were more eligible for this and not the graves of the awliya (the pious servants of Allah). There is greater need for this where there is the possibility of punishment.

HADI TH 243

Anas \$, related that the Messenger of Allah said: "With a person is buried in his grave and his companions turn away to depart, he [the per-

the grave] hears their footsteps." This was related by Bukhari, Mus"bu Dawud and Nasa i. 394

Kiihiry: The Issue of the Deceased's Ability to Hear

jcontentious issue. Some scholars affirm this on the basis of this, hadith others reject it on the basis of the Quranic verse: "Surely you cannot make i.deceased hear"". Those who affirm the ability of the dead to hear say that makes a figurative reference to the unbelievers as being "dead" and before has no connection with this issue. Those who reject the ability of the viii (0 hear reply that although the verse contains a figurative expression, the minnsic meaning is essential in the thing which is used figuratively. Therefore, hinability to hear is established for the deceased in its real meaning. In turn, diereply of those who affirm the ability of the dead to hear is that this principle establishes only that the meaning of the "deceased" is the intrinsic meaning of deceased, while having nothing to do with the meaning of "you cannot make the deceased hear. In this case there is a figurative giving of an unrestricted meaning to a restricted circumstance; and the ability to hear refers to hearing that is beneficial. This therefore means that the deceased, in the true meaning of being deceased, are unable to hear anything that is beneficial. In this case, the need to turn to a figurative interpretation is in order to reconcile the meanings of the tiro apparently contradictory texts. Evidence for the same is that it is obvious that while the unbelievers have the ability to hear, they are nonetheless unable to hear what is beneficial. In short, both sides of this debate go into lengthy discussions in this regard and there is leeway on both sides. However, the belief of the masses who consider the deceased to be omni-present, watching, possessing absolute powers over matters, etc. is an absolute deviation. If their belief cannot be rectified without rejection of the deceased's ability to hear, it becomes obligatory to unilaterally reject the deceased's ability to hear.

# **HADITH 244**

عَنْ هُرَيْرَةَ رَضِيَ أُ قَالَ: قَالَ: قَالَ: قَالَ: وَاللَّهِ: ﴿ حَالَٰ اللَّهُ اللَّهُ: ﴿ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّذِيْ يُخْرِجُهَا ﴿ - ( اللَّهُ اللَّالَةُ اللَّهُ اللّهُ ا

Abu Huraira \$ related that the Messenger of Allah said: "The remaining pebbles in the masjid take the name of Allah and beseech the person

----- Muslim: 2870, Abu Dawud: 4751. Nasa'i: 2052

395 Al-Our @n'27:80

who wants to throw them out of the masjid to leave them in the masjid". This was related by Abu Dawud.

Commentary: The Issue of Inanimate Objects Having the Power of Perception The perception and speech of inanimate objects which are exposed to the people of kashf (unveiling) is obviously supported by this hadith. The pebble has such perception that it knows that it is being taken outside. It also has this power of speech whereby it resorts to the name of Allah as an intermediary. There is no justification for turning away from the plain meaning [of this hadith]. The other hadith, which makes reference to the pillars [of the masjid crying], is even more explicit in this regard.

### HADITH 245

LaJq ibn AJl related that: "We went as a delegation to the Messenger of Allah £ and pledged allegiance to him and offered sālah with him. We informed him \$\$ that there was a Christian place of worship in our land [and we wished to convert it into a masjid]. We asked him \$\$ for some of his left over ablution water [which we would sprinkle at that place for blessings]. He \$\$ asked for some water, performed ablution, gargled with it, and then poured it into a small water skin. He \$\$ then said: "When you go to your land, taze the place of worship, sprinkle this water over it, and build a masjid at the spot." We said: "Our land is far, and the heat is intense. The water will evaposite." He said: "Add more water (to the water which I gave you] and its blessings will also increase." This was

related by Nasa'L397

### 396 Abu Dawud: 459 397 Nasa i:702

### HADITH 246

عَنْ أَنْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالْحَلاَقَ <del>بَلِيْل</del> (CsŪal Sí ﷺ ﴿ أَصْحَابُهُ، فَهَا يُرِيْدُوْنَ أَنْ تَفَعَ شَعْرَةٌ إِلاَّافِيْ يَلِهِ رَجُلِ. (اخرجه سلم)

related, "I saw the Messenger of Allah what the barber was jiavmg his head. His Companions were standing around him, not flowing his hair to fall anywhere but into the hands of one of them [i.e. entry hair others fell into the hand of someone or the other]." This has been reported by Muslim."8

### HADITH 247

أَنَسٍ َ عُلِيْهُا لَا الْمَاكَالَا: أَلَمُهُ مَالَةُ اللّهُ عَنْهُ أَوْصَى أَنْ مِنْ عَرَقِهِ وَشَعْرِهِ فَجَمَعَتُهُ فِي قَارُورَةٍ، ثُمُّ جَمَلُنّا فِي مَنْ فَلِكَ السّلاء وَمَنْ فَلَكَ السّلاء وَمَنْ فَلِكَ السّلاء وَمَنْ فَلِكَ السّلاء وَمَنْ اللّهُ عَنْهُ أَوْصَى أَنْ مِنْ خَلُوطِهِ مِنْ ذَلِكَ السّلاء وَالنّسائي)

Anas & related that Umm Sulaym & used to lay out a leather mat for the desenger of Allah when he used to go to her house]. He used to take a siesta there [she was a close relative of his]. When he got up, she used to gather his perspiration and hair [which had fallen off his body] and place it in a bottle. She would then mix it with another perfume. 'Vhen Anas & [who was the son of Umm Sulaym &] approached death, he made a request for this mixture to be added to his burial shroud.' This was related by Bukhāri, Muslim and Nasa I?

#### Commentary: The Practice of Acquiring Blessings

Having a desire and showing reverence for the items belonging to the pious masters, as well as seeking to acquire blessings from them, both when they are alive and dead, are established as acceptable practices from the above three hadiths.

# HADITH 248

عَنْ ۚ مُوْسِي َ مِ أَنْهُمْ (4) آيرَ سَمِعَتْ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ ۚ الْعَبَالَةِ الْعَ

<sup>398</sup> Muslim: 2325

<sup>399</sup> Bukhari:6281,Muslim:2332,Nasal: 5373

بُولُ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، وَأَنَّهُ الَّذِيْ بَشَّرَ بِهِ عِيْسى عَلَيْهِ السَّلاَمُ، وَلَوْلا مَا أَنَا وَمِنَ الْمُلْكِ، وَمَاتَّكَمَّلْتُ مِنْ أُمُورِ النَّاسِ لَأَتَيْتُهُ حَتَّى أَحْلِلَ نَعْلَيْهِ. (أخرجه أبوداؤد)

Abu Musa Blated, "I heard an-Na]ashi, the ruler of Abyssinia, saying,") testify that Muhammad is the Messenger of Allah and he is the one whose glad tidings 'Isa conveyed. Were it not for this kingdom and the affairs of the people for which I am responsible, I would have gone to him and carried his shoes." This was related by Abu Dawtud. 490

### Commentary: The Practice of Attending to the Pious

It is considered to be an honour to carry the shoes of the spiritual masters. The desirability of this practice is obvious from this hadith. However, if the spiritual master personally prohibits this, obedience to his order is given preference over this service. To unnecessarily insist on carrying out this service entails causing discomfort to him and is a very detestable act.

### HADITH 249

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ فِي حَدِيْثِ مُكَالَمَةِ هِرَفُل أَبَاسُفْيَان (وَلَمْ يُنكُرْ عَلَيْهِ) وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِيْنِهِ بَعْدَ أَنْ يَدْخُلَ فِيْهِ سَخْطَةَ لَهُ فَزَعَمْتَ أَنْ لا، وَكَذَلِكَ الإِيْمَانُ [13] مَالَمَانَهُمَاشَةَ أُنُّهُ ﴿ الحديثَانِ الْأَخِرِجِيهِ النَّيخِانِ)

Ibn 'Abbas'fz, related the conversation between Heraclius and Abu Sufyan [these statements of Heraclius were not refuted by the Companions, thus establishing their authenticity]. [Heraclius said]: "I asked you: 'After embracing the religion of Muhammad, does anyone renounce it out of displeasure with it?' You replied: 'No.' This describes the state of true faith when its freshness is absorbed in the believers' hearts." This was related by Bukharī and Muslim. 401

Commentary: There is One Thing [Iman] which Never Subsides

This theme is well known by another statement: "When something achieves
its goal and is perfected, it does not subside and it does not reject what it has
achieved." This is clearly supported by this hadith. Although this statement is
attributed to Heraclius, it can be accepted as authentic since it was accepted by

400 Abu Dawud: 3205

Jjsof the early generations. Seekers (salikin) who go astray should be ilod as never having achieved their goal even though they may appear, randerstood- to have done so.

### HADITH 250

عَنْ عَائِشَةَ رَضِيَ الله تَعَلَى عَنْهَا قَالَتْ: أَوَّلُ مَابُدِئَ بِهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَمُلُو اللهِ صَلَّى اللهُ عَلَيْهِ وَمُلُو اللهِ صَلَّى اللهُ عَلَيْهِ وَمُلَا اللهِ عَنْهَ اللَّهِ وَمَلَّا اللهُ عَلَيْهِ وَمُو التَّعَبُّهُ اللّبَالِ ذَوَاتِ وَرَحَدَ وَكَلَاثِمِ عُلَا اللّبَالِ ذَوَاتِ وَرَكَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهُ عَلَى وَكُو التَّعَبُّهُ اللّبَالِ ذَوَاتِ وَلَا اللّهُ اللّهَ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَرَدُ لِذَلِكَ ثُمَّ يَلُ اللّهِ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ وَاللّهُ فَوَادُهُ فَلَا حَلَى اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ

'A'isha & related that, "Revelation to the Messenger of Allah commenced with dreams that came true whatever dream he saw, he would see the realisation thereof as clear as the morning light. He then became attached to solitude and would go into seclusion in the cave of Hira and engage in worship for several nights in succession without going back to his family. He used to carry provisions [food, drink, etc.] for this stay. He would then return to Khadijah and again take provisions for a further period. This continued until the truth came to him while he was in the cave of Hira. The Angel of revelation came to him and said: 'Read'.' He replied: T cannot read.' The Messenger of Allah then said. He seized me and squeezed me till 1 reached the limit of my strength li.e. till 1 had no strength left]. Then he released me and said: 'Read!' 1 replied: 'I cannot read.' He again seized me and squeezed me till 1 reached the limit of my strength. Again he released me and said: 'Read'.' I replied: T cannot read.' He seized me a third time and squeezed me till 1 reached the limit of my strength. He then released me and said: 'Read'.' I replied: T cannot read.' He aid: 'Read in the name of your Lord Who created: He created man from

<sup>401</sup> Bukhari: 7. Muslim: 1773

a clot. Read! And your Lord is the Most Noble, The One Who taught by the pen; Who taught man that which he knew not.' With his heart trem. bling, the Messenger of Allah returned home with these verses. He went to Khadijah and said: 'Cover me, cover me.'" This was related by Bukhari."

Commentary: True Dreams

This hadith makes obvious reference to this.

The Practice of Remaining in Solitude and Carrying Provisions for this Solitude These practices are clearly mentioned in this hadith.

The Practice of Directing Ones Attention and Conditioning
The angel of revelation was Jibra'il 3^. The command to read was not given in
the way that someone is asked to read something that he or she already knew
how to read. Rather, the command was similar to a teacher placing the letters
of the alphabet before a child and asking him or her to read. In other words,
the command was to "Read what I read to you." The reply of the Messenger of
Allah £ "I cannot read" was probably made on the basis that he did not consider
this particular meaning of the command "Read" [i.e. reading after a person], or
because he thought the angel would have him read something which required
the ability to read and write. Then, if the Prophet was to be a to receive
and accept the commanded recitation, it was necessary to fortify and perfect his
abilities. This is why the angel squeezed him several times, thus endowing his
heart with attentiveness and courage. The spiritual practice of embracing is thus
clearly established through this hadith.

### The Limbs are Affected by Unseen Bestowals

Since the heart is affected by unseen bestowals and the limbs are subservient to the heart, if the bestowal is strong, its effect is felt by the limbs as well. At times, the mere unseen takes place. This hadith mentions that the Prophet wrapped himself in his clothes because the effects of trembling were on his body. This [fact that the limbs are affected by unseen bestowals] is established from this.

. надітн 251

ُ عُمَرَ ۗ ﴿ إِنَّ أَوْمَنْهُ أَوْكَ لَاكِ ﴿ لَاللَّهُ ﴾ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ آلَهُ لَوَحْيُ يُسْمَعُ ۗ ۖ صَجْهِهِ كَدُويِّ الضَّغْلِلِ الطَّلَايُكِ اللَّهِ الْعَالِينِ اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا \* related that when revelation came over the Messenger of Allah

\* an unintelligible sound like that of the buzzing of a bee could be heard

\*,earhis face. This was related by Tirmidhi. 40°

^nineiitary: The Enunciation of a Voice from the Unseen

Iltmies, a voice from the Unseen is enunciated as a consequence of a certain piactice, due to blessings from the proximity of a pious personality or for some other reason. This hadith makes mention of such an enunciation. However, not 'ryenunciation resulting from a practice (shughl) is a voice from the Unseen.

I., most cases, it is the spiritual aspirants (shāghif) breath that stops and moves in iismind and which consequently causes the perception of an enunciation.

### HADITH 252

عَلَ أَنْسٍ رَضِيَ أُعَنَّهُ إِلَى ٢٠ ٩٨٩ الإِسْرَاءِ لِاَاانَ الْآَوَ عَنْ أَنْسٍ رَضِيَ أُواَلَّمَ مَا مُوسى عَلَيْهِ السَّلامُ مَعَ مَارُوِيَ عَنْ أَنْسٍ رَضِيَ أُواَلَّهُ اللَّهُ السَّلامُ مَعَ مَارُوِيَ عَنْ أَنْسٍ رَضِيَ أُواَلَّهُ اللَّهُ السَّلامُ مَعَ مَارُوِيَ عَنْ أَنْسٍ رَضِيَ أُواَلَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللِّهُ اللللْمُ اللللْمُ الللَّهُ الللْمُ اللللْمُ اللللْمُ اللللْمُ الللِهُ اللللْمُ الللْمُ الللِهُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ اللْمُ الللْمُ الللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ الللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ الللللْمُ الللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْم

Anas a related in the hadith of al-Isra (the night journey) wherein the Messenger of Allah \$ met Musa 3® in a group of other Prophets. He also re ated that the Messenger of Allah said: San the night of the ascension, I passed by Musa staggling and offering salah at his grave which is near the red hill." This was related by Muslim and Nasa i. 404

Commentary: The Possibility of the Souls of Perfect Servants Taking a Physical Form

It is established from both these narrations that although Musa ££ was already in his grave, he and the other Prophets met the Messenger of Allah outside the grave. All the Prophets were certainly outside their graves. It may be deduced from this narration that it is possible for the souls of pious personalities to take a physical form, to occupy space, and to be visible. However, understand well that this condition is not permanent, nor is it within their control.

<sup>403</sup> Tirmidhi: 3173

<sup>404</sup> Muslim: 2375. Nasa'i: 1632

### HADITH 253

Abu Huraira jf related that when Khaybar was conquered the Messenger of Allah jts was presented with a grilled sheep that was poisoned. This is reported by Bukhari. 405

### Commentary: Exposure of the Unseen is not Continuous

The latter part of this hadith states that the Messenger of Allah 4 actually ate some of it. But when he learned [that it was poisoned], his hand retracted [and he refrained from eating more of it]. However, the effect of this poison lasted till the end of his life. Two lessons may be learned from this: (1) knowledgeof the Unseen is not granted on a permanent basis. Indeed, if that had been so, the poisonous nature of the meat would not have been concealed from him when he began eating. (2) Supernatural abilities are not permanent. If not, this poison would not have had an effect on him. When the paranormal knowledge and supernatural abilities of a Prophet are not permanent, what can be said of these things in relation to others?

# . *HADITH* 254

Abu Huraira £ related, "I went to the Messenger of Allah 4 one day with some dates and said: 'O Messenger of Allah! Pray for blessings in these dates.'He gathered them together, prayed for blessings in them, and said: 'Take them and place them in this bag of yours. Whenever you wish

ke irtes from there, place your hand inside the bag and take out as the control of the control o

#### (Alimentary: The Reality of the Unseen Hand

^part from the normal ways of earning ones livelihood, there are three other categories: (1) By way of a supernatural act as related in this hadith. (2) A person reads a certain supplication and without seeing anyone openly giving him, he finds something daily in his pocket or under his pillow, etc. (3) The servants of illih serve and attend to him. The third category is known as futuhut (openings). The masses refer to the second category as the "unseen hand". It is known that TOV.

that proving the second category may be delivered by jinn irrespective of whether it realth, 10 to the second category may be delivered by jinn irrespective of whether it realth, 10 to the second category of the may also be obtained under compulsion. Clearly, these categories are and is C Unture 11 However, the first category of the "unseen hand" is lawful essentially a miracle attributable to a Prophet or a pious personality.

### HADITH 255

Al-Miswar ibn Makhramah & related the incident when solid proposed to the daughter of Abu Jahl. He [al-Miswar] said: "I heard the Messenager of Allah 4 saying while on the pulpit: "Banu "Hashim ibn Mughirah sought my permission to marry their daughter to Ali ibn Abi Talib. I will not permit this. I will not permit this. I will not permit this unless Ibn Abi Talib wants to divorce my daughter first and then marry their daughter.

Fatimah is a part of me, and whatever causes uneasiness to her causes uneasiness to me, and whatever hurts her hurts me." This was related by Bukhāri, Muslim, Abu Daivud and Tirmidhi. 407

Commentary: Expressing Anger Over Certain Lawful but Unpleasant Matters Such a marriage was permissible and lawful, as is obvious from the teachings of the Shari'a. In fact, there are express statements by the Messenger of Allah 4  $j_0^*$  support the lauduliness of marriage to multiple women. Nonetheless, this  $p_{ar}$  ticular marriage was one that the Prophet dislike It may be inferred  $f_{roji}$ ) this hadith that under special circumstances, if unhappiness is expressed over a lawful matter, and others refrain from it in consideration of that displeasure, then refraining from that lawful act will not be considered an attempt to make the law fill unlawful. Such incidents are also witnessed with regard to spiritual masters

### HADITH 256

عَنْ ثَابِتِ بن ِ رَضِيَ الْزُهَالَىٰ اَلَّهُ رَجُلٌ لِرَسُوْلِ اللهِ َ اللهُ عَلَظِ 95 جَاءَ اَللهُ عَلَظِ 15 بَ آلِ مَجُلٌ لِرَسُوْلِ اللهِ َ اللهُ عَلَظِ 95 بَالْ آيَةِ آلِ 5x ; jui  $UaC_{i}$   $UaS_{i}$   $UaS_{i}$ 

Thabit ibn ad-Dahhak, related that a man said to the Messenger of Allah & "I vowed to slaughter an animal at a certain place—a place where people in the times before Islam (jahiliyyah) used to slaughter their animals." He asked: "Was that a place where animals were slaughtered to idols?" He replied: "No." He asked: "Were any pagan festivals celebrated at that place?" He replied: "No." He said: "You may fulfil your vow." This was related by Abu Dawid. 408

Commentary: An Incorrect Intention has an Effect on the Slaughtered Animal

It is certain that this person would have slaughtered the animal in the name of

Allah because he was a Muslim. Despite this, the Messenger of Allah made
inquiries about the description of the place in order to gauge the intention of
the person who took this vow. It is clear from this hadith that even if a person
slaughters an animal in the name of Allah but has an evil intention; the evil

407 Bukhāri: 5230, Muslim: 2449, Abū Dāwūd: 2071, Tirmidhi: 3867, Ibn Majāh: 1998 408 Abū Dāwūd: 3313 will have an effect on the slaughtered animal. The ruling with regard "j'mghtering animals in the name of saints or pious personalities should 1.1 \* (erred from this hadith. Certain Sufis and like-minded people have been 1.1 in to commit errors in this regard.

# . HADITH 257

عَنِ أَمْ عَبَّاسٍ رَضِيَ أَ أَنَّهُ أَنَّ لَكُ أَنْهُ لَا لَوْ أَنْ لِلَّهِ اللهِ اللهِ اللهِ عَلَيْهِ وَسَلَّمَ: اللهُ عَلَيْهِ وَسَلَّمَ: اللهُ عَلَيْهِ وَسَلَّمَ: اللهُ عَلَيْهِ مَلَمَ اللهُ عَلَيْهِ مِنْ اللهِ المُلْمُولِ

Ibn Abbas elated that the Messenger of Allah said: "Whoever worships Allah for forty days with sincerity, fountains of wisdom shall gush forth from his heart and issue from his tongue." This has been reported by Razin. 40°

#### Commentary: The Practice of Forty Days

Many spiritual masters have adopted the practice of remaining in seclusion for forty days for the purpose of worship. This hadith is the basis for this practice.

### Affirmation of Knowledge of Mysteries

It is related in the statements of the spiritual masters that certain special servants of Allah are bestowed with certain knowledge that is neither related [handed down from person to person] nor acquired [learnt]. This knowledge is sometimes referred to as 'ilm wahbi (bestowed knowledge) and also as 'ilm asrar (knowledge of mysteries). At times, esoteric knowledge and spiritual truths are spoken by the spiritual masters even though these were never uttered by anyone before them. This hadith is the basis for the affirmation and consideration of such knowledge.

# HADITH 258

ِ الْأَسْوَدِ ۗ َ : ُ أَ ۚ ثِ حَلْقَةِ اللهِ اللهُ عَنْهُ فَجَاءَ ۚ أَ وَظِيرٍ P 4p dll p عَنْهُ فَجَاءَ ۚ أَ وَظِيرٍ اللهِ عَزْ وَجَلَّ يَقُوْلُ: ﴿ إِنَّ المُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ ٢٠٠٤ عَلَى عَزْوَجَلَّ يَقُوْلُ: ﴿ إِنَّ المُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ ٢٠٠٤ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ عَزَّ وَجَلَّ يَقُوْلُ: ﴿ إِنَّ المُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ ٢٠٠٤ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

409 Musnad ash-Shihāb:

Nu 'aym in his al-Hilyah.

1:285. al-Maqasid al-Hasanah: pg. 395. It has also been reported by Abu

رَجَلَسِ ٩ أَ أَلَا لَا عُ ﴿ 4 كَالَ عَلَى ٣ اللَّهِ ٣ P أَلَا لَهِ ٣ P أَلُمُ اللَّهُ وَتَفَرَّقَ أَصْحَابُهُ (JĹall Ath té.KĹ\* - to se أَأَتُنتُهُ وَالْمَالُونَ الْمُعَالِينَ الْمُعَالِمُ الْمُعْلَمِينَ مُعْلِيدٍ لَهُ ا (البخاري) البخاري) البخاري) البخاري) البخاري) البخاري) البخاري)

Al-Aswad related, "We were seated in the assembly of Abdullah Ibn Masiid as when Hudhayfah jgj. came and stood over us. He offered the salam and said: 'Hypocrisy overcame a people some of whom were better even than you.' We said [in surprise]: 'Glory be to Allah! Allah says that the hypocrites shall be in the lowest level of the Hellfire, [so how can those people be better than we Muslims]"Then 'Abdullah £ smiled while Hudhayfah £ sat down in one corner of the masiid. When 'Abdullah £ stood up and his companions dispersed, Hudhayfah threw some pebbles at me and called me. I went to him and he said: 'I am astonished at his [Abdullah's] laughter, even though he understood what I said. [He ought to have clearly affirmed what I said. Those who were present could have misconstrued his laughter and assumed that he did not agree with my statement].' Then Hudhayfah £ explained his statement, saying: 'Hypocrisy did overcome some people who were better than you. But they repented and Allah accepted their repentance." This was related by Bukhari.40

This means that those who repented from hypocrisy were actually some of the Companions [of the Messenger of Allah ^]. It is an accepted article of faith that the Companions<sup>A</sup>, were superior [in terms of their spiritual ranking] to the Successors, Tabi'un Ithose who came after the Companions £1. Since the Tabi un made up the majority in this particular assembly of people, the statement: "They were better than you and hypocrisy overcame them", therefore, applies to the Companions c<sup>^</sup>.. Both conditions [of hypocrisy and absence of hypocrisy], however, did not obtain at the same time. Those who heard this statement [in that assembly took the obvious meaning of this statement, considered the period of both conditions to be one, and therefore expressed their surprise.

### Commentary: Speaking in Veiled Terms

Some statements of certain spiritual masters appear to transgress the bounds of the Shari'a. The purpose of the masters in making these statements is either to conceal something from those who are not capable of understanding it or to suggest a possible excuse. The following verse is an example of the first purpose:

not share the secrets of love and its ecstasy with the vainglorious Keep it from him so he can perish in the torment of self-conceit

the followings an example of the second reason:

flie talk of the lovers in matters of Divinity Is a mere rapture of love, and never insolence

ijis hadith is the basis for all of this provided, of course, that the intention of the person making the statement is a good one. While the statement of this Companion appeared to be incorrect, it was in reality perfectly right. The most probable reason for his making this statement was to test his listeners and to demonstrate to them that the Almigher controls peoples' hearts and that they should therefore abstain from being conceited and thinking ill of others.

# HADITH 259

عَنْ أَبِيْ مُلَيْكَةَ قَالَ: أَدْرَكْتُ ثَلْثِيْنَ مِنْ أَصْحَابِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ 5\*1 بَدْراً، كُلُّهُمْ يَخَافُ النَّفَاقَ عَلَى نَفْسِهِ وَلاَيَأْمَنُ الْمَكْرَ عَلَى دِيْنِهِ. الحديث(أ<^

Abu Mulaykah Bated, "I met thirty Companions of the Messenger of Allah & who participated in the battle of Badr [and thus earned special merit], AU of them feared hypocrisy for themselves and feared changes in their spiritual states." This was related by Bukhari,4"

#### Commentary: Considering Oneself to be Irreligious

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Such statements are often found in the speech and writings of the spiritual masters. The reason for this is that they are overpowered by fear. This hadith affirms the same condition with regard to the Companions. If this fear is with regard to the Hereafter, hypocrisy is taken in its obvious sense. If this fear is with regard to the present, hypocrisy refers to certain traces or acts of hypocrisy that represent to one degree or another a stage of hypocrisy.

HADITH 260

عَنْ ابْن عَبَّاس ﴿ أَنْ أَنْ \$ <َ ثُنَا إِنْ عَبَّاسٍ ﴿ إِنْ عَبَّاسٍ ﴿ إِنَّا إِلَا إِلَا لَهُ الْ



11. Bukhārī: Under the chapter-heading Fear of a believer that his deeds are obliterated without his realisation in the Book of Faith.

غُلامُ إِنَّ اسْتَطَعْتَ كَافْتَهَا إِنَّهُ أَنَّهُ الْمَكَ الْمُحَدِيْثِ: اسْتَطَعْتَ كَافْتَهَا إِنَّهَ ju ji بِالرَّضَاءِ إِنَّ 3 أَنْ 1⁄4 ^ \* أَنْ \* qَ أَنْ اللهِ مُنْ أَنْ اللهِ عَلَى إِنَّا أَنْ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ

Ibn 'Abbas £ related, "I was sitting behind the Messenger of Allah £ on 'the same animal when he said: 'O son! Remain constantly aware of Allah and you will find Him before you.'" This same hadith also states: "If you can act for the pleasure of Allah with conviction, then do so. If you cannot, then there is also a lot of good in exercising patience over distasteful matters." This is reported by Razin with these words.<sup>411</sup>

#### Commentary: The Practice of Muragabah

The meaning of the words "Remain constantly aware of Allah" is the essence of *muraqabah* which is from among the essential practices of the *ahi Tariq* (aspirants treading the path of Sufism). As for the special posture that is to be adopted when engaging in *muraqabah*, this is merely to reinforce the practice of *muraqabah* and is not the objective in itself. There is therefore no need for textual evidence to establish the legitimacy of this particular practice.

### Closeness and Proximity

The fruits of muraqabah are closeness and proximity [to Allah]. The words "you will find Him before you" are the consequence of "Remain constantly aware of Allah".

### The Superiority of an Arif [Gnostic] over an Abid [Worshipper]

According superiority to seeking the Almighty's pleasure and to true conviction—both of which are among the practices of the spiritually adept, ahlbūtmover exercising patience with distasteful matters—which is among the practices of the worshippers ('abidin)-is clear proof of the superiority of the spiritually adept over those who practise outward deeds.

# HADITH 261

ٞ ﴿ لَإِذَا الْخَبْرِ رَضِيَ الْأَكْعَنْهُ ۗ اَلَا الْحُاءِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ فِيمَنْ يُرِيْلُهُ وَمَا عَلامَتُهُ فِي مَنْ لا مُرْجِهُ مُ مَنْ اللَّهِ اللَّهِ اللَّهِ مِنْ لَذِيدُ اللَّهِ عَلَيْكُ اللَّهِ عَل وَمَا عَلامَتُهُ فِي مَنْ لا مُرْجِهُ مُ مَنْ اللَّهِ عَلَيْقِلْلَهُ فِلْمُلِلَّهِ مِنْ لَذِيدُ اللَّهِ عَلَيْ

412 Recorded in Hannad ibn al-Sariy's Kitab az-Zuhd: 1:304

وَإِنْ فَدَرْ  $^{\circ}_{0}$  عَلَيْهِ بَادَرْتُ  $_{00}$  وإِنْ فَاتَنِيْ حَزِنْتُ  $^{\circ}_{00}$   $^{\circ}_{00}$   $^{\circ}_{00}$   $^{\circ}_{00}$   $^{\circ}_{00}$   $^{\circ}_{00}$  وَسَلَّمَ: "فَتِلْكَ عَلامَةُ اللهِ تَعَالى  $^{\circ}_{00}$   $^{\circ}_{00}$  يُرِيْدُهُ وَلَوْ أَرَادَكَ لِغَيْرِهَا لَهَيَّأَكَ  $^{\circ}_{00}$   $^{\circ}_{00}$  الترمذي)

ZivJ al-Khayr & related: 1 asked, "O Messenger of Allah! Tell me the signs that differentiate between a person for whom Allah wills good and one for whom He does not will good." He asked: "O Zayd! Tell me how did you get up this morning?" 1 replied: "I love good and those who do good. If I find the ability to do good, 1 hasten towards it. If I lose such an opportunity, 1 become grieved and 1 become desirous of it." The Messenger of Allah & said: "That is the sign of a person for whom Allah wills good. Had He willed something contrary to this for you, He would have prepared you for it." This was related by Tirmidhi. 4'3

Commentary: The Sign of Acceptance
Ibis is clearly indicated in this hadith.

### HADITH 262

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قِيْلَ: يَا رَسُوْلَ اللهِ! إِنَّ أَحَدَنَا يَجِدُ فِي نَفْسِهِ وَيُعَرَّضُ بِشَيْءٍ لَأَنْ يَكُوْنَ مُمَمَّةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ فَقَالَ: «الله أَكْبَرُ، ٱلْحَمْدُ للهِ الَّذِي رَدَّ كَيْنَهُ إِلَى الْوَسْوَ مُثِينَ). (أخرجه ارثواز)

Ibn Abbas refaced that someone said: "O Messenger of Allah! We occasionally have such thoughts in our hearts and experience such things that we would rather burn and become coal than express them verbally."

The Messenger of Allah [Secame pleased and said): "Allah is Greatest! All thanks are due to Allah Who turned Satan's trap into nothing more than whisperings [and did not permit them to go beyond that]." This was related by Abu Dawud."

Commentary: The Way to Ward off Whisperings

The masters teach that the way to deal with whisperings is by means of the treat-413

<sup>413</sup> This is how the source of this hadith has been given in the original. However, in Jamil al-Usui, it is referenced to Razin, which seems to be correct. It is also found in al-Isabah, 1:572, under the entry for Zavd al-Khayr.

<sup>414</sup> Abu Dawud: 5112

men! described in this hadith. The essence of this treatment is that a person should not be troubled by whisperings. Instead, one should be pleased with them in the sense that Allah spared one the sort of tribulations that are worse than whisperings. One benefit of this happiness is that Satan is unhappy when a believer is pleased. When Satan sees a person deriving pleasure from whisperings, Satan will cease whispering to that person. Whisperings may also playa role in saving a person from greater tribulations. This is because when the soul obsessively turns its attention to these whisperings, then at such times, it does not find the opportunity to occupy itself with other more serious external or internal acts of disobedience. It thus safeguards itself [from those acts of disobedience). The Persian poet therefore said:

This is an affliction to kill off many other afflictions.

We used the words "obsessively turns its attention" because one should not wittingly turn one's attention to those whisperings. Although this is not sinful, it is harmful. A hadith of Bukhari and Muslim contains an explicit order in this regard: "One must abstain". The happiness alluded to in the commentary above also refers to this situation. It should be obvious that when a person is preoccupied by happiness, the attention he or she gives to such whisperings will be negligible.

### HADITH 263

Wathilah ibn al-Asqa<sup>c</sup> related that the Messenger of Allah said:
"One of the greatest fabrications is for a person to attribute himself to someone other than his own father fin other words, he/she is the son/daughter of someone, but claims to be that of someone else. For example, it is the habit of some people to claim that they are sayyids—from the family of the Messenger of Allah, Allah bless him and give him peace,—when in actual fact they are not]. Or he claims to have seen something which he did not really see [this includes false dreams and false visions].

Or he attributes something to the Messenger of Allah, Allah bless him and give him peace, which he did not say." This was related by Bukhari."

^mentary: False Claims to Unveilings

has hadith makes obvious reference to this being a sin. Unfortunately, many those who make such claims are actually [doing so falsely and are guilty of conimitting a sin.

#### tirelessness in Narrating Hadith

One may be excused if, when quoting a hadith, one assumes that the narrator (front whom the hadith was related) was not mistaken (even though the narrator was mistaken). In their letters and writings, certain spiritual masters have used this license to include, whether intentionally or not, baseless hadiths. If, however, alter being informed by legitimate scholars of hadith that the hadiths they have quoted are spurious, the masters persist in quoting such narrations, as is the way of many an ignorant Sufi, there can be no excuses.

### HADITH 264

َ \* عِيْسِ نِهْ- اللهِ ' لَالَ 6-5 لَه ادلُهُ \* أَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَهُ ( يَهَ- َ َ َ سَنَةُ ثَمَالِيْنَ وَمِائَةٍ فَقَدْ أَخْلَتُ الْعُزْبَةَ وَالرَّمَّهُ بَ فِي رُؤُس الْجِبَالِ». (أخرجه رذين)

Isa ibn Waqid rated that the Messenger of Allah said: "What the year 180 arrives, I permit my *ummah* to abstain from marriage and to resort to living a solitary life on the mountain tops." This was narrated by Razin.<sup>46</sup>

Commentary: Abstaining from Marriage and Living in Solitude

Some spiritual masters opted for this in order to avoid internal and external temptation are known to have adopted these means. The hadith here clearly permits this in such circumstances. The year is named in order to make reference to this very situation [of temptation] because it was a time of many temptations.

<sup>416 &#</sup>x27;Ali al-Kanani has recorded this in his Tanzih ash-Shari'a al-Marfu'a: 2:346

<sup>417</sup> It may seem incongruous to find, a hadith of questionable authenticity coming immediately after the author has cautioned against the circulation of such, hadiths by Sufi masters. The only explanation that comes to mind is that the author regarded the collection (Taysir al- Wūsul by al-Shaybani) from which he drew all the hadiths in this book, as reliable. However, while this is generally true, Taysir does include some dubious narrations and this, perhaps, is one of them, yt d.

#### . HADiTH 265

Anas & related that a man said to the Messenger of Allah £: "Should I tie my camel and place my trust in Allah, of untie it and place my trust in Allah?" He replied: "Tie it and place your trust in Allah." This was related by *Tirmidhi*. 418

Commentary. Resorting to Means does not Negate Placing Ones Trust in Allah A^doning the means is not necessary for tawakkul (placing ones trust in Allah). This hadith is clear in this regard. It is not permitted to abandon certain means for all people. While certain means may not be abandoned by the weak-hearted. This hadith can be explained in both ways.

### HADITH 266

عَنْ ابْنِ أَيْ كَثِيْرِ قَالَ: قَالَ أَبُوْ سَهُم رَضِيَ اللهُ عَنْهُ مَرَّتْ بِيُ امْرَأَةٌ فَأَخَذْتُ كَشُحَهَا ثُمَّ اللهُ عَنْهُ مَرَّتْ بِيُ امْرَأَةٌ فَأَكَنَتُهُ فَقَالَ: الْلَسْتَ الْفَاتُنَهُ، فَأَصْبَحَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُبَايِعُ النَّاسَ، فَأَتَيْتُهُ فَقَالَ: الْلَسْتَ الْفَاتُهُمَ، فَأَتَنْتُهُ فَقَالَ: اللهُ عَلَيْهِ وَاللهِ عَلَيْهِ أَعْنِهُ مَا اللهُ عَنْهُ اللهُ عَلَيْهِ وَاللهِ اللهُ عَلَيْهِ وَسُلَّمَ يُبَايِعُ النَّاسَ، فَأَتَنْتُهُ فَقَالَ: اللهُ عَلَيْهِ وَاللهُ عَلَيْهُ وَاللهُ عَلَيْهُ وَاللهُ عَنْهُ اللهُ عَنْهُ اللهُ عَلَيْهُ فَقَالَ: اللهُ عَنْهُ مَا اللهُ عَلَيْهُ وَاللهُ عَلَيْهُ وَاللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللهُ عَلَيْهِ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ اللّهُ اللّهُ اللهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللهُ عَلَيْهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَالَالِهُ اللّهُ عَلَيْهِ عَلَيْهُ عَلَّهُ اللّهُ عَلَالَاللّهُ اللّهُ عَلَالَاللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَالَالِهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ عَلَالْ

Ibn Ahi K.ithir related that Abu Sahm ,4 said: "A woman passed by me [in the street] and I brushed against her [being overcome by lust] However, I immediately took my hand away [out of fear for Allah] The next day, the Messenger of Allah A was accepting pledges of allegiance, bar nA, from people and I, too, went [to him for the same purpose]. He said to me 'Are you not (he one who touched (that woman) vesterday?" I replied

Indeed, 0 Messenger of Allah! But I will never do that again.' Me then 100k the pledge of allegiance from me." This was reported by Razin.<sup>410</sup>

ynimciitnry: Apprising an Aspirant of an Error Committed in Privacy

I, is the practise of some spiritual masters when they learn, either through a spiritual vision, kashf or through evidence or information, of an improper act (ommited by an aspirant, that they apprise the aspirant of the same for purposes of reprimanding and correcting. If they apprise the aspirant in the presence of others, they do so in vague terms so that the aspirant may not be publicly embarrassed. This hadith makes reference to all of this. However, spiritual visions are not to be used [or accepted] as legal evidence. Therefore, punishing the person or thinking ill of him or her on the basis of such visions is not permissible. At times a spiritual master may be aware of a wrong committed by an aspirant, and wet the master will not apprise him of it owing to some underlying reason such is the tear that it might make the aspirant more audacious, and so on.

# . HADITH 267

عُمَرٌ ﴿ زِنِوْ الْخَطَّابِ رَضِيَ 4.1 عُمَهُ ﴿ 5 حَدِيْثِ ۗ ۗ -بِزَالِ بِٰلِكِمْ السَّلاَمُ ﴿ 4.1 السَّلاَمُ ﴿ 4.4 أَنَّ اللهُ عَنْ اللهِ عَنْ اللهِ خَسَانِ ۖ ٢ كَالَّانُ عَالَمُ كَالَّكَ مَّ ﴿ 5 فَالْخَبِرُ نِنْ عَنِ اللهِ خَسَانِ ۗ ٢ كَالَّانُ عَلَى مَا اللهُ عَلَى اللهُ عَنْ اللهُ عَلَى اللهُ اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَل اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى الللهُ عَلَى اللّهُ عَلَى الللّهُ عَل

I mar ibn al-Khattab, related the hadith in which Jibra'il posed certain questions to the Messenger of Allah. A. [One of the questions "as this]: lell me. What is i/isdn?" [The literal meaning of this word is to worship in the best possible manner. In other words, in a way that is devoid of ostentation and inattention. In short, such worship must have the qualities of sincerity and presence of mind]. He replied: "It refers to worshipping Allah as though you are seeing Him. [In other words, if you were to see Allah at such a time, how would you worship Him? That is how you should worship Allah. It is inevitable that worship under such circumstances will be performed with the utmost sincerity and presence of mind. That is how you are supposed to worship Allah. If you do not see Him, the need to worship Him like that is still present because] if you do

<sup>418</sup> Tirmidhi: 2517

<sup>419</sup> the error alluded to in this hadith actually included a third parti lhc assumption mustbrmujr here that the woman in question was unaware of what transpired Otherwise, had hum bern earned the matter would not have been dealt with lightly to this mstanse: the lads neither reported the matter tor presented evidence to support a claim of w rongdoing Interfering w ith women is clearly a prohibited and reprehensible act Generally speaking, the shari a prohibits all acts, however negligible in their own negfri that may lead to prohibited acts. Thus, even following women about (when there is no good reason todo so) is prohibited. In this case, w hen the Prophet £ had extrasensory know ledge or the act. it isdeu that be understood as well that the woman had not been aware of the touch and had therefore not been damed. Most important)!', the Prophet d\* w as satisfied that the guilty party had caused harm only to himself, and that the man had truly repented and would never commit such an act again, binalh, in the absence « either a complaint or evidence, no ruling could be made against the oflender. It should also be noted that

extrasensory evidence, even when presented by the Prophet £ himself, cannot be considered admissible ini court of law. And Allah knows best, yt d.

<sup>420</sup> This is reported in *al-Istdb* under the entry of Abu Sahm. Its chain is strong as Hafiz Ibn Hajar has commented in *al-Istdbah* 4:103

?<f> A si itsrtm 01 iia piTii

not see *Hum He certainly* sees you land this is sufficient reason to worship Him ill this wayj." Illis was related by Muslim.<sup>4</sup>"

<.wwKwr.jz r. The Essential Su fi IVay

this question was posed after the Messenger of Allah was asked about the essence of irnan and Islam. It may be inferred from this that, apart from beliefs and outward deeds, there is something else worthy of acquiring. This is referred to as ihsdn. Ihsan, as explained in this hadith, is the essence of the Sufi way. 7hn hadith therefore affirms the correctness of the Sufi way.

# HADITH 268

(Up

\*\*Ubadah ibn as-Samit related that while a group of his Companions were around him, the Messenger of Allah said: "Givene your pledge that you will not ascribe partners to Allah and that you will not steal." This was related by Bukhari and Muslim. 423

Commentary: Pledging Allegiance (baycah)

This hadith clearly states that the people whose pledge he sought were Companions. Thus, it may be established that apart from pledging allegiance on embracing Islam and before waging jihad, a pledge to abstain from acts of disobedience and to adhere to acts of obedience and worship also used to be taken. Such a pledge is the same pledge which is practised by the Sufis. Rejection of this practice is therefore tantamount to ignorance.

# . HADITH 269

أَنْ فُضَالَةَ الْكَامِلِ رَضِيَ \* ثُعَنْهُ َ وَسُؤْلِهُ لِالْبِصَوَّى لِللَّهُ الْمُجَاهِدُ الْمُجَاهِدُ وَلَ وَلَا اللَّهُ الْكَامِلِ رَضِيَ \* أَعَنْهُ وَلِيا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللُّهُ اللَّهُ اللَّ

Fudalah al-Kamil £ related that the Messenger of Allah \$ said: "A

""iiW is one who strives against Has was related by BayhaqI.<sup>42</sup> his desires to order to obey Allah "

Imputury: Jihad Against Desire is Referred to as the Greater Jihad

I striving against one's desires is referred to as the greater jihad in many of the saylings of the spiritual masters. This is established from the hadith above because
ihegrammar in this expression "A mujahid is one who" indicates that the speaker
intends to restrict the reference to a certain kind of mujahid and, when there
is nothing to indicate otherwise, the assumption is that the kind of mujahid
intended is the perfect mujahid. This sort of expression is well known to scholars
of Arabic. The hadith therefore means that a perfect mujahid is a mujahid who
struggles with his or her desires. It should be obvious from the foregoing that the
most\_perfect form of jihad is jihad against desires. Here, the words "perfect" and
greater have the same meaning.

# . HADITH 270

Uthman reaced: Many people from among the Companions of the Messenger of Allah became quite grieved when he passed away, to the extent that some of them began experiencing whisperings. 'Uthman said: "I was also from among these people. While I was sitting down one day, 'Umar passed by me and offered salam to me but I did not even perceive his presence. 'Umar & went and complained to Abu Bakr

They both came to me and offered salam to me together. Abu Bakr f

<sup>421</sup> Muslim: 8

<sup>422</sup> Bukhari: 18. Muslim: 1709. Tirmidhi: 1439. Nasa'i: 4215

<sup>423</sup> Al-Bayhaqi has reported this in his Shuab al-bndn; 11123 [7:499]

then said. 'Why is it that you did not reply to the salam of your brother, 'Umar jf, ?' I replied. I did not do that.' 'Umar & said: I take an oath by Allah that you did that.' I said: 'By Allah, I'did not even realise that you passed by me; nor did I know that you offered salam to me.' Abu Bakr said: 'Uthman'is speaking the truth. It seems that some serious matter has kept you preoccupied.' I said: 'Indeed.' He asked: 'What is the matter?' I said: 'Allâh took away His Messenger and weddid not even have the opportunity to ask him the actual basis for salvation in this religion (of Islam].'" (In other words, the Shari'a specifies numerous injunctions, but what is the fundamental principle of all this?) The hadith further states that Abu Bakr consoled 'Uthman by informing him that he had posed this question to the Messenger of Allah and that the Prophet' replied that it is belief in unicity and prophecy (that Allah is One and that

Commentary: Whisperings do not Negate Perfection in the Path

Can anyone have doubts about the perfection of 'Uthman \$7.7 Yet he experienced whisperings. It should be clear from this incident that whisperings neither negate perfection nor are they harmful to one's internal self.

#### Absence

To be Jost in thought about something related to religion is something that occasionally happens to people. The intensity of this experience caused 'Uthman £ to ignore his surroundings. This state is known as absence and obliviousness. This hadith affirms the same.

Muhammad is Ms Messenger). This was related by Ahmad.414

# HADITH 271

عَنْ أَيِ هُرَيْرَةَ رَضِيَ \* لَهُ اللهُ قَالَ: قَالَ سُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ﴿ فَيْ المَالَالُهُ عَلَيْهِ وَسَلَّمَ: ﴿ فَيْ المَالَالُهُ اللهِ اللهُ اللهِ ا

Abu Huraira & related that the Messenger of Allah said: "Satan chees to a person and asks: 'Who created this? Who created that?' He eventually asks: 'Who created your Lord?' If he reaches such a stage, the person should seek refuge in Allah and abstain [from having such thought\*] '
This was related by Bukhari and Muslim.414

#### Commentary: The Means to Repel Whisperings

遇

Ibis was explained previously in hadith [262]. The present hadith provides another method, viz. to say: "I seek refuge in Allah". Apart from the hlesscdnc.\* of this supplication, it has another secret, viz. when the person turns his attention towards Allah by seeking of refuge, this will draw his attention away from the whispering. This is because the soul cannot turn its attention to two things at the same time. The essence of this method is thus to become occupied in the remembrance of Allah. Thereafter, there will be no need to focus specific atten non on repelling the whisperings.

# . HADITH 272

رُ إِنْ أَمْضِ إِنَّ مِنْ أَمَّا لِمُكَالُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا لَهُ: اَمْضِ إِنَّ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ صَلُونٌ، (ح.\_!« \*الله)

Al-Qasim ibn Muhammad related that a person asked him saying:

I experience a lot of doubts when offering my salah" He said to him:

[Pay no attention to them] and continue offering your salah [in this way] because even if you try to avoid such thoughts, they will never be repelled. Even when you complete your salah, you will continue thinking to yourself that you did not complete your salah [thinking that you have certainly left something out. You will therefore repeat your salah and still have the same doubts upon completing this second salah as well. So how many times are you going to repeat your salah? It is therefore better not to even bother about such thoughts]." This was related by Malik, 16

#### Commentary: The Means to Repel Whisperings

This narration provides another method, viz. the person should not bother about these whisperings, not act upon them, and not turn his attention to them. This treatment has proven to be the greatest cure.

This is explained in another way in Lama'at and Mirgat: This whispering will

<sup>425</sup> Bukhaři: 3276, Muslim: 134

<sup>426</sup> Muwatta': pg. 35

not be warded oil unless you complete your saldh and say [to Satan]: "H $_{V_{C^n}}(I)$  were to adept that mv saldh is incomplete, Allah is Merciful—He will accept it [as it is) or forgive me. 1 am not in need of your advice. Illis is between me and inv Allah"

# either

### had Ith 273

il (اللهُ اللهُ ا

'Uthman related that the Messenger of Allah said: "Whoeven performs an ablution as I performed this ablution and then offers two raHats of salah without talking to himself about anything in these two rak'ats, his past sins [minor sins] are forgiven." This was related by Bukhari and Muslim. 427

Commentary: Unintentional Thoughts in Salah are not Harmful

Most people are under the assumption that stray thoughts in salah are harmful to one's concentration. Since the concentration is considered beyond one's control, most people ignore the matter entirely. The hadith above uses the verb talking, yuhaddithu, which is an act within one's control. It may be inferred from this that thoughts which are knowingly brought to mind are harmful to one's concentration. Giving this up is within one's control. As for thoughts that come unintentionally and unwittingly, they are not harmful. Paying attention to concentration in prayer is therefore necessary and also attainable.

Vqbah ibn 'Amir's related that the Messenger of Allah jfs said: "When a person performs a perfect ablution and offers two cycles, rak'atayn of

in such a manner that his heart and face [internal and external wlf J ire totally devoted to them, Paradise most certainly awaits (become Obligatory for) him." This was related by Muslim."

nrnent<iry: concentration in Salah

ijnsmethod is gauged by pondering over the words: "that his heart and face are tally devoted to them". The words "to them" refer to the two cycles. A cycle is made up of several words and actions. Being devoted to a cycle therefore entails devotion to the components of the cycle [i.e. to the words and actions of that cycle]. Therefore, the method of attaining a state of concentration in prayer is that the words and actions which are executed in the salah should be done with attention and intent. They should not be performed merely by rote. For example, when a person verbally says: "suhhanaka Alldhumma", he should turn his attention to the fact that he is saying this with his tongue. When he says: "bi hamdika", he must likewise turn his attention and intention to this. He must continue in this way till the end of the salah. In this way, all his time in salah will be devoted 10 the act of worship. When one's attention is turned towards a particular thing, it cannot turn to something else. It is therefore inevitable that one's attent ion will not be directed to anything apart from salāh. In so doing, one will have achieved complete presence of heart.

The word face [in this hadith] makes reference to the fact that preoccupation with the limbs has the effect of keeping the heart preoccupied. Controlling the limbs is therefore necessary for perfection in concentration. If not, by turning the face around, one's thoughts will also stray through the straying of the eyes.

# HADITH 275

Anas dated that the Messenger of Allah said: "O Anas! Direct your eyes to the point of prostration." This was related by Bayhaqi. 42°

Commentary: Confining One's Eyes

It is established through experience that one is able to acquire concentration by \$29

47M^lh^34?AbuDiwud:906

429 Al-Bayhaqi in his Sunan: 2:284

confining ones eves (to one spot) Illis is the object of several different spiritual j'i.k tii es or aflighiil. Ibis hadith is thus a basis for these practices.

### hadith 276

مَطَرُّفِ عَبْدِه (زِهه يو الشَّخْيُرِ عَنْ أَبِيْهِ رَضِيَ "، عَنْهُ قَالَ: أَتَيْتُ النَّبِيُّ " .. و عَلَيْ وَسَلَّمَ أُنُ أَنَّ وَلِجَوْفِهِ وَهِ لِيَّا النَّبِيِّ اللَّهِ وَسَلَّمَ أُنَّ أَنَّ اللَّبِيِّ مَلَّلَ اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى مَنْ اللَّهِ وَسَلَّمَ يُصَلِّى مَنْ اللَّهِ وَسَلَّمَ يُصَلِّى مَنْ اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى مَنْ اللَّهِ عَلَيْهِ وَسَلَّمَ يُصَلِّى مَنْ اللَّهِ وَاللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى مَنْ اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى مَنْ اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى مَنْ اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ يُصَلِّى مَنْ اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ مُنْ اللَّهُ عَلَيْهِ وَسَلِّمُ مَا اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْ اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْ اللَّهُ عَلَيْهِ وَسَلَمَ مَا اللَّهُ عَلَيْهِ وَاللَّهُ اللَّهُ عَلَيْهِ وَاللَّهِ اللَّهِ اللَّهُ عَلَيْهِ وَاللَّهُ اللَّهُ عَلَيْهِ وَاللَّهُ اللَّهُ اللَّ

Mutarrif ibn Abdullah ibn ash-Shikhkhir related from his father who said: I went to the Messenger of Allah while he was offering salah.

There was a sound in his chest like something boiling in a cauldron." In other words, he was crying. Another narration states: "I saw the Messenger of Allah At offering salah and in his chest was a sound like that of a grinding stone because he was crying." Both narrations were related by Ahmad, the first by Nasa'i, and the second by Abu Dawud.

### Commentary: Wajd (ecstasy)

To be overcome by a strange yet praiseworthy condition is known as wajd. This condition of the Messenger of Allah described in these narrations] was of this type. The wajd of the close servants of Allah is in most cases intricate and subtle like this. It does not entail screaming, tearing of ones clothes, etc. Those who unintentionally experience such things, however, [screaming, etc.] may be excused.

# **HADITH 277**

عَنْ أُمْ اللهِ اللهِ اللهِ عَنْهَا َ َ صَمِعْلَتُهَا َ اللهِ اللهِ اللهِ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ اللهَ أَدَا اللهِ ال

Umm al-Darda elated: I heard Abu al-Darda saying: I heard Abu al-Qasim saying: "Allah said: "O 'Isa! I am going to send a nation after

i (referring to the nation of Muhammad Al" This hadith also states with said: 'I will give them of My forbearance and knowledge lhis way related by Bayhaqi. 43'

#### (\mentary: Manifestation

I, is stated in the explanations of most monotheist theologians that certain 'tributes of the Almighty, which are both obligatory and possible, are manifested incertain of His creations. For example, the attribute of giving life is found in water, the quality of retracting (or withholding) is found in fire, and many other attributes are found in man. In short, only certain appropriate attributes have been identified in this sort of manifestation. However, some overly strict people are under the misconception that the spiritual master—Allah forbid—believe in the transferral of these very attributes (to humans) or that they are equally possible and obligatory (for humans). The words "I will give them of My forbearance and knowledge in this hadith obviously support this belief (of the monotheists), lhe explanation given by the masters is the very same which is provided by this hadith. At times, the entirety of creation is considered to be a unilateral manifestation of these appropriate and shared attributes. When such is the case, there can be no doubt about this matter; nor does it require further explanation.

# HADITH 278

< عَائِشَةَ رَضِيَ ` آ<4 عَنْهُا اللهَ: كُنْتُ أَذْخُلُ بَنْتِيْ إِلَى قَوْ لِمِنَا فَلَمَّا دُفِنَ عُمَرُ مَعَهُمْ فَوَ ` ` دَلَعَلْتُهُ اللهِ اللهِ اللهِ عَلَى ثِيَانِي كَ. مِنْ عُمَرِ المَ ١٠٤٠ ((وا أَ ٢٠١٠))

Aisha related: "I used to go into my house [in which the Messenger of Allah and Abu Bakr j£ were buried]. But when 'Umar & was buried with them, by Allah, I never entered that room without first covering myself properly out of modesty for 'Umar This was called by Ahmad. 431

Commentary: According Respect to the Dead as it is Accorded to the Living
The spiritual masters state that one may go to the grave of the deceased and
accord as much respect to that person as one used to when the person was alive.
This is on condition that one does not transgress the limits of the Shari a such
that one, for example, sits the same distance from the grave as one used to sit

<sup>431</sup> Al-Bayhaqi has narrated it in Shu'ab al-Îmān: 4482 [4:114]

<sup>432</sup> Musnad Ahmad: 6:202

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the deceased when he or she was alive etc. This hadith When Aisha Ji used to go to Uniar Ifi for any work when the latterway alive. she would thoroughly cover herself and go. when going to his grave and this was the reason the deceased have perception and knowledge [while in their definitely does not accept this.

# HADITH 279

عَنِ ابْنِ عَبَّاسٍ رَضِيَ 1(4ُ AŽÃ Á)1. ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ٢٠٠٠ اللهُ عَلَيْهِ وَسَلَّمَ fa عَلَى قَبْر، وَهُوَ لا يَحْسَبُ أَ أَنَ الْمُلْكُ ﴾ والمُمْلُقُ الْمِالِقُ اللهُ اللهُ اللهُ اللهُ اللهُ ال خَرْ خَتَمَهَا، فَأَتَى 111^مَصَلَّى ` عَلَيْهِ ` َ عَلَيْهِ ` عَلَيْهِ } وَاللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّ isjlijl fil مَى الْمُنْجِلَةُ مُ مِنْ عَذَابٍ ( • • 4 مذى )

Ibn Abbas & related: "One of the Companions of the Messenger of Allah pitched his tent over a grave without knowing that it was a grave. He then heard someone [apparently from the grave] reciting the Chapter of Dominion [from the Our'an], till he completed its recitation. The Companion went to the Messenger of Allah and informed mm of what he heard. The Messenger of Allah said: 'This chapter is a protector. It is a saviour-it saves its reader from the punishment of Allah [that is meted out in the grave]." This was related by Tirmidhi. 433

#### Commentary: Spiritual Vision from Graves

Spiritual visions from graves sometimes occur unintentionally and without effort, as was the case with this Companion . Sometimes these occur as a result of one's spiritual exertions and disciplines. Nevertheless, that such visions may occur is established from this hadith.

#### Spiritual Benefit from Grave Dwellers

There is no doubt whatsoever that listening to the Qur'an bestows a spiritual benefit. The Companion mentioned in the hadith above obtained this benefit through the person who was buried in the grave. This proves that blessings may in fact be bestowed upon the living by those who dwell in their graves.

### HADITH 280

عَدَ إِنْ عُمَرٌ صِي اللهُ عَنْهُ قَالَ: قَالَ رَسُولُهِ \* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَي أَلهُ لَ 1 JÚ S'Iśl'Ar v; 4)1 J ji grajos lij daod 5 U 

Ibn Umar related that the Messenger of Allah said: These hearts become rusty just as steel becomes rusty when water falls onto it." He 4 was asked: "O Messenger of Allah! How can they be polished?" He \$ replied: "Profuse remembrance of death and recitation of the Our'an." This was related by Bayhagi. 434

#### Commentary: Proof that the Heart Becomes Light or Dark

The statements of the spiritual masters often mention lightness and darkness of peoples' hearts. This hadith clearly affirms this.

### HADITH 281

ff- طَاوْسٍ مُرْ ـ 'JŪ bŪ- أِJ النَّبِيُّ صَلَّى ' مُعَلَيْهِ آ (بِكَالَمْ: أَدُّ النَّاسِ أَحْسَنُ صَوْتًا لِلْقُرْ آن وَأَحْسَنُ مِي ﴿ كَانَهُ \* Ju cjli; 4> مَنْ إِذَا سَمِعْتَهُ يَقْرَأُ رَأَيْتَ أَنَّ £ £ki; مَنْ إِذَا سَمِعْتَهُ يَقْرَأُ رَأَيْتَ أَنَّ لِللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّ »Ijj 21 IJS jjijo JtŠ\_, الدارمي)

Tawus related that the Messenger of Allah was asked: "Who has the best voice and best recitation of the Our'an?" ke replied: "The person whose recitation makes you feel he fears Allah." Tawus said: "Talq & was [a person who recited] in this way." This was related by Darimi. 431"

### Commentary: The Way of Reciting the Our'an

Since humility is not experienced without imagining that one is presenting oneself before Allah, this hadith makes reference to the fact that when one is reciting the Qur'an, one should imagine that one is sitting before Allah, reciting to Him, and that He is listening. This is a good way of reciting the Our an and is also taught by the spiritual masters.

<sup>433</sup> I irmidhi: 2890

<sup>434</sup> Al-Bayhaqi has reported it in his Shu'ab al-lman: 2:353

<sup>435</sup> Dārimi: 3489

HADITH 282

هُنْ أَيُّ بِنِ كَعْبِ (Aji ُ عَنْهُ عَنْهُ عَنْهُ الْ Adi (Agi ِ فَلَحَلَ رَجُلٌ يُصَلِّي َ آَ آَ هَ الْ الْ اللهِ الْ اللهِ الْ اللهِ اللهُ ا

Ubayy ibn Ka'b related: "I was in the masjid when a person came and offered salah. He recited in a manner I considered wrong [because some of the words which he read were different from what I remembered). Another person entered the masjid and his recitation was different from that of the first person. When we completed our salah, we all went to the Messenger of Allah \$ and I said to him: 'This person read the Qur an in a way which I considered wrong. This second person entered and recited the Quran differently from the first person.' He asked both of them to recite and, when they recited, he said that be their recitations were correct. My heart experienced a state of disbelief [to the extent of a whispering], but this state was not like that of jahiliyyah [but even more]. When the Messenger of Allah saw this tate which had overcome me, he stack me on my chest. I began perspiring profusely and was overcome by such fear as if I was seeing Allah. He then gave the reason for considering their recitations to be correct by saving that it is permissible to recite in all these ways," This was related by Muslim, 436

Commentary: The Practice of Tasarruf
Striking a person and causing him to experience this condition is known as
tasarruf (conditioning or imposing).

The Condition of Ecstasy and Enthralment

The condition experienced by 'Ubayy & after he was struck by the Prophets
hand is known as ecstasy, waid. Being overcome in this manner is an extreme

smf of enthralment, istighted, We learn that it was an extreme state be ViAMWr thr
Lrson compared it to seeing Allah. It is obvious that if it were really pos, hl,
J Allah in this world, Ubayy A would certainly not have remained vive consc

### HADITH 283

عَنْ عُمْرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَأَذَّنْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَمَ فِيُ ...مُوَرِّ مِلِهِ وَآلَةِ اللهِ اللهِ اللهِ عَنْهُ عَلَى لِللهِ عَنْهُ عَالِمَهُ لَا لَنْسَنَا مَّ مُثَالِلهُ آهِ. وَ ip. الْجُونِ (زَالهُ لِهُ اللهِ اللهُ اللهِ اللهُ الهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ ا

Umar ibn al-Khattabe related: "I sought permission from the Messenger of Allan to perform imrah. He /Agave me permission and said: O my brother! Include us in your supplications and do not forget us. This [request for supplication] was such that I would not agree to exchanging it for the entire world." This was related by Abu Dawud. 1.7

Commentary: Benefiting from Those Below You

It is learnt from this hadith that the people of perfection can obtain certain ben efits from those below them. Therefore no one has the right to consider himself absolutely independent.

### HADITH 284

يُنِ اللهِ أَنْهُ مَا أَنَّهُ مَا اللهِ عَلَيْهِ وَاللهِ اللَّبِيقِ إِنْ اللَّهِ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَ شَيْءٍ هَـَهَ عَالِّهُ أَنْهُ أَنْهُ الْقُلُوبِ \$ وَأَدُهُ». (إذا 10 البيهقي)

'Abdullah ibn 'Umar releed that the Messenger of Allah used to say a "There is a polish for everything, and the polish for hearts is the remembrance of Allah." This was related by Bayhaqi.4"

Commentary: Proof for the Polishing of the Heart

The spiritual masters make frequent mention of the polishing of the heart. This hadith clearly proves this.

<sup>437</sup> Abú Dawud: 1498, Tirmidhi: 3562, Ibn Majah-. 2894

<sup>438</sup> Al-Mundhiri has recorded it in at-Tarehib wa't-Tarhib from Ibn Abi d-Dunya and al-Bayhagi: 2:254

### HA PI T H 285

رضي انه -» جَلال بنبل VL j -uU <ill JU> <11 الفه ijj ، سُرَح صَدْرَهُ لِلإسلامَ ﴿ مَسُو سَالِمَا اللهِ ال آ. ' آلِهُ ' اللهِ عَلَى اللهِ ' لَهُ اللهِ اللهِ اللهِ اللهِ اللهِ ' لَهُ اللهِ اللهِ اللهِ ' أَلَمُ ' \* \* \* ' 

### ^115^1#IJi)

Ibn Mas ud related that the Messenger of Allah sai recited the verse: "H'homsover Allah wills to guide. He expands his breast for Islam." he commented: "When light enters the breast, it expands." Hey&. was asked: "O Messenger of Allah! Is there any way of identifying this?" He replied: "Yes, avoidance of the abode of deception [this world], attention to the abode of eternity, and preparation for death before its descent." This was related by Bayhagi. 439

### Commentary: The Sign of Internal Affinity

Internal affinity for the Almighty is also known as enlightenment and expansion of the heart (sharh as-sadr). The signs of this state are mentioned in the hadith above. These signs may aid a person in his or her search for a spiritual guide. Other qualities are also necessary for a person to be eligible for the office of spiritual guide. But these qualities are also dependent (upon the presence of other qualifications). As such they should be understood as prerequisites and not reasons for eligibility as a spiritual guide.

# HADITH 286

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ وَأَبِي خَلاَّدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ﴿إِذَا رَأَيْتُمُ الْعَبْدَ يُعْطَى زُهْداً فِي الدُّنْيَا وَقِلَّةَ مَنْطِقٍ، فَافْتَرِبُوا مِنْهُ فَإِنَّهُ يُلْقَى olii^xJI (البيهقي في شعب الإيان)

Abu Huraira £ and Abu Khallad & relate that the Messenger of Allah 4 said: "If you see a person endowed with abstinence in this world and the

of speaking less, stay close to him for he is bestowed with wisdom (from Atlah]." This was related by Bayhagi. 440

#### ^mmentary: Esoteric Knowledge

pie sort of knowledge alluded to in the hadith above is also known as esoteruimladunniand bestowed knowledge, ihn wahbi (as opposed to acquired knowl fdge). Such knowledge may be gifted to the closest servants of the Almighty .->• Indeed, many of the writings of these servants contain such knowledge and have been compiled and preserved. The literalists, owing to their lack of understand mg, reject all this and may be understood to be those described in the following

How many people find fault with a correct statement, when their trouble is only that they suffer from poor understanding.

### HADITH 287

عَنْ أُمَيَّةً بْنِ خَالِدِ عَبْدِ إِلْمَا 4) OIS ِill (X-j sX 4)1 Jj, ^J [زو 3] بصَعَالِيْكِ الْمُهَاجِرِيْنَ. (فَهُ سُوح سنة)

Umayyah ibn Khalid ibn Abdullah ibn Usayd £ related that the Messenger of Allah used to supplicate for victory through the poor Emigrants. This is related in the Sharh as-Sunnah.445

### Commentary: The Practice of Using an Intermediary

It is common practice, known as tawassul, for Sufis to supplicate the Almighty > through the offices of an intermediary among the accepted servants of Allah The legitimacy of such a practice is established from the hadith above. This practice also explains the essence and purpose of reciting the aspirant's spiritual family tree, shajarah (the names of spiritual masters in a continuous chain) which is popular among Sufis.

### HADITH 288

مَنْ أَنْس رَضِيَ أَلْمُ عَنْهُ أَنَّ عُمَرَ بْنَ فَ YSlii^Uji أَعْنَهُ أَنَّ عُمَرَ بْنَ فَ YSlii^Uj

<sup>0</sup> Al-Bayhaqi has recorded this in his Shu ab al-tman: 498s [4-84 Al Baghawi has reported this in his Sharh as-Synnali: 7:303

الْمُ اللَّهُ اللَّ

Anas related that "When they experienced a drought, 'Umar ibn al-Khatṭab £, used to supplicate for rain through 'Abbas ibn 'Abd al-Mutṭalib saying: 'O Allah! We'used to supplicate for rain through our Prophet and You used to send rain to us. We are now supplicating You through the uncle of the Prophet so send ain to us.' Rain would then come down to them." This was related by Bukhari. 442

### Commentary

Like the previous hadith, this hadith also proves the permissibility of tawassul. The permissibility of tawassul through the Messenger of Allah was obvious. This statement of 'Umar was o show that tawassul is permissible through people other than Prophets as well. Therefore, the assertion that there is a difference in the ruling for tawassul with regard to those who are alive and those who are deceased is a baseless assertion. First of all, the Messenger of Allah sis alive in his grave, as expressly stated in an authentic hadith. Secondly, since the basis for permissibility is found in both cases, why should the ruling not be the same for both?

### HADITH 289

عَنْ أَبِيْ الدَّوَا « رَضِيَّ ( لَهُ كُمُّ عَنِ لِيزٍ إَلَهُ اللَّهُ عَلَيهِ وَسَلَّمَ اللَّهُ \* اللَّهُ \* أورز لِهُ ضُعَفَاءِكُمُ مَّ ثُونًا لِإِنَّالَةً أَوْ تُنْصَرُونَ بِضُعَفَاءِكُمْ » . ( (أواه اور اللهِ اللهِ عَلَيْ)

Abu ad-Darda' related that the Messenger of Allah said: "Search for me [on the day of Resurrection] among your poor because [they enjoy such a status whereby] you receive sustenance or victory by virtue of your poor." This was related by Abu Dawud. 443

#### Commentary

Like the previous two hadiths, this hadith also proves the permissibility of tawassul. In fact, this hadith establishes tawassul merely on the basis of Islam. This is because non-Muslims are certainly not intended in the hadith. The precondition is the person must have some basis for acceptance [in the sight of Allah] such as poverty, as mentioned in this hadith.

### HADITH 290

نَا لَا هُمُرِيْرَةً رَضِيَ مُعَنُهُ لَكَ \* أَقَخُولَ P CP وَP أَهْلِهِ، فَلَقَّاهِ 1 مَا لَمُمْ مِنَ الْحَاجَة خَرَجَ إِلَى أَنْهِ إِلَى أَنْهُ أَلَا ذَالُ أَنْهُ قَامَتْ إِلَى الْآلُونُ وَسَجَّرُتُهُ، أَوْ قَالَتْ: اللّهُمَّ ازْرُقْنَا، فَنَظَرَتْ فَإِذَا الْجَفَنَةُ قُدُ امْتَلاَّكَ، قَالَ: وَذَهَبَتْ إِلَى النَّفُورُ فَوَجَدَنُهُ قَالَتْ: اللّهُمُّ ازْرُقْنَا، فَنَظَرَتْ فَإِذَا الْجَفَنَةُ قُدُ امْتَلاَّكَ، قَالَ: وَذَهَبَتْ إِلَى النَّوْرِ فَوَجَدَنُهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهِ وَسَلّمَ فَقَالَ: "أَمَّا إِنَّهُ لَوْلَمْ يَرُفَعُهَا لَمُ اللّهُ يَوْمُ الْقِيمَةِ وَاللّهِ اللّهُ اللّهُ عَلَيْهِ وَسَلّمَ فَقَالَ: "أَمَّا إِنَّهُ لَوْلَمْ يَرُفَعُهَا لَهُ

Abu Huraira & related that a man entered his home and, seeing the needs of his family, went out to earn something for them. When his wife saw this, she went to the mill-stone and placed the upper stone onto the lower stone. Then she went to the oven and ignited it, making the following supplication: "O Allah! Provide us with sustenance." When she looked, she saw that the circle of the mill-stone was filled [with flour]. She went to the oven and saw that it was filled [with bread]. When her husband returned home, he asked: "Did you receive anything in my absence?" She replied: "Yes. We received it from our Sustainer." The man went to the mill-stone [and lifted its stone]. This incident was related to the Messenger of Allah who said: "Had he not lifted the stone, it would have continued milling till the day of Resurrection [and flour would have continued coming out of it]." This was related by Ahmad. "Had he not lifted the stone, it would have continued coming out of it]." This was related by Ahmad. "Had he not lifted the stone, it would have continued coming out of it]." This was related by Ahmad. "Had he not lifted the stone, it would have continued coming out of it]." This was related by Ahmad. "Had he not lifted the stone, it would have continued coming out of it]." This was related by Ahmad. "Had he not lifted the stone, it would have continued coming out of it]." This was related by Ahmad. "Had he not lifted the stone, it would have continued to the stone of the needs to the stone of the needs to the needs to

#### Commentary

See the commentary for hadith [254].

### HADITH 291

ij ابْنِ مَسْعُوْدٍ رَضِيَ ^ ^ \* قَالَ كَأَنِّ أَنْظُرُ لِ (لَهُوَالِيهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ا نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ وَهُو يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُوْلُ: «اللّهُمَّ اغْفِرْ لِقَوْمِيْ فَإِنَّجُمْ لايَمْلَمُوْنَ. (منفق عليه)

Ibn Mas'ud reland: "It is as though 1 can picture the Messenger of

<sup>442</sup> Bukhari: 1010

<sup>443</sup> Abu Dawud: 2594, Tirmidhi: 1702, Nasa'i: 3181

<sup>444</sup> Musnad Ahmad'. 2:513

Allâh relating the story of one of the previous Prophets whose people had beat him and caused blood to flow front his body. He was tviping the blood off his face and saying: 'O Allah! Forgive my people because they know not what they do.'" This was related by Bukhari and Muslim.<sup>44\*</sup>

### Commentary: Picturing One's Spiritual Master

Among the many benefits of envisioning one's spiritual master, though the vision is not real, and though the purpose of the exercise is not mentioned in the hadith above, is to draw one's attention toward the absent in the same way one's attention is drawn toward the present. Such a practice is clearly indicated in the hadith above. Even so, owing to a preponderence of ignorance among people today, the practice has become subject to abuse and, in view of these factors, most scholars lean toward its prohibition.

# HADITH 292

عَنْ ۚ لَهِ ۗ ۗ أَلَا ۚ وَضِيَ الْ عَنْهُ أَلَا الْ َ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللّ اللَّذِا اللَّهُ اللَّهُ اللللللللللللللللللللللللَّا الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

Abu Huraira & related that the Messenger of Allah sate: "In the latter days people will emerge who will deceptively acquire the world in exchange for their religion. They will wear the skins of sheep and their tongues will be sweeter than sugar, while in their hearts they will be wolves. Allah says: 'Are these people deluded by Me? Or are they displaying their audacity against Me? I take an oath on Myself. I will subject them to a tribulation which will leave even the most forebearing among them in trauma.'" This was related by Tirmidhi. 446

### Commentary: Fake Sufis

This hadith is clear in its condemnation of spiritual pretenders and false Sufis.

# HADITH 293

\* 1\_1\_ (أَعِيرٍ ﴿ صَحَىٰ َ ` يَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ﴿ إِنَّ لِكُلُّ لَئِيْهِ 1 1 1 1 1 1 يشرَّةٍ فَثَرُّةً، فإِنْ صَاحِبُهَا سَدَّدَ وَقَارَبَ فَارْجُوهُ وَإِنْ أَشِيْرَ إِلَيْهِ بِالأَصَابِعِ فَلا أَمْالُوهُ هُ (رواه الترمذي)

Abu Huraira & related that the Messenger of Allah said: "There is a novelty to everything, and after every novelty there is boredom. If a person remains steadfast and balanced, there is hope for that person (in the sense that you may expect to continue to see good things from this person). But if he continues to attract attention from people (for no more than his novelty), do not think too much of him (as he is probably not worthy of consideration)." This was related by Tirmidhi. 447

#### Commentary: Moderation in Striving

The spiritual masters prohibit excess in an aspirant's striving, mujahadah through spiritual disciplines. This is clearly taught in this hadith. When a person commits excesses in this regard, the novelty wears off, he becomes fed up, and his health deteriorates. This also leads to his abandonment of good deeds and striving. It may also lead to lunacy at times.

# HADITH 294

Abu Huraira reland that when this verse was revealed: "And warn your close relatives", the Messenger of Allah jgk summoned the Quraysh and gathered them. This hadith also states that he said [to Fatimah &]: "O Fatimah! Save yourself from the Hellfire because I do not have the power to save you from Allah." This was related by Muslim. 448

Commentary: There is no Basis for Boasting of One's Lineage

Some people proudly boast that they are the offspring of such and such a pious

<sup>445</sup> Bukhari: 3477, Muslim: 1792

<sup>446</sup> Tirmidhi: 2404

<sup>447</sup> Tirmidhi: 2453

<sup>448</sup> Muslim:204.Tirmidhi:3185.Nasal:3674

personality, or that they pledged their allegiance (bay'aii) to such and such a family or Suh order. Consequently, they neglect their beliefs and actions. 7his hadith cuts the roots off of all such claims and boasting.

### HADITH 295

Salih ibn Dirham related: "We departed for the Hajj and met a person on the way who asked us: 'Is there any village near you by the name of al-Ubullah?' We replied: 'Yes.' He asked: 'Is there anyone among you who can take the responsibility of offering two or four cycles of prayer in the Masjid al-Ashshar [which is in this village] and say that these cycles are on behalf of Abu Huraira & ? I heard my bosom-friend Abu al-Qasim 4 saying: 'On the day of Resurrection Allah will raise. From the Masjid al-Ashshar such martyrs who will rise with the martyrs of Badr. No other martyrs will rise with them."' This was related by Abu Dawud."

#### Commentary: Conveying Rewards to Others

It is obvious that asking someone to offer [this salah] on behalf of Abu Huraira is solely for the purpose of conveying this reward to Abu Huraira Two issues with regard to conveying spiritual rewards, isal thawab are established from this hadith: (1) Just as the rewards for worship by expenditure [such as charity] reach [the person in whose name it is carried out], in like manner, the rewards for physical worship reach [the person in whose name it is carried out).

(2) Just as the rewards reach the deceased, they also reach those who are alive. This is because the person who made this request was Abu Huraira himself, and he was obviously alive at the time.

Fulfilling Acts of Worship in Blessed Places

It is noticed that some of those who love their spiritual masters pay particular 449

mention to engaging in remembrance and other acts of worship at the places included in the places where he performs his acts of worship. They do this because they consider these places to be blessed. The fessed nature of such places is obvious; and the hadith establishes the benefit of parrying out acts of worship in blessed places.

### HADITH 296

عَنْ يَ إِلِهِ وَسَلَّمَ ابْنَ صَبَّادِ لِهِ عَنْ أَلِهِ وَسَلَّمَ ابْنَ صَبَّادِ لِهِ عَنْ يَ إِلَّهِ وَسَلَّمَ ابْنَ صَبَّادِ لِهِ كَانَا اللهِ وَسَلَّمَ ابْنَ صَبَّادِ لِهِ كَانَا اللهِ وَسَلَّمَ ابْنَ صَبَّادِ لِهُ اللهِ عَنْ اللهُ اللهِ وَسَلَّمَ اللهُ عَنْ اللهُ عَنْ

Abu Sa id alated that the Messenger of Allah met Ibn Sa yad<sup>450</sup> on one of the roads of Madina. The Messenger of Allah asked high "Do") ou testify that I am the Messenger of Allah?" He replied: "Do you testify that I am the Messenger of Allah?" The Messenger of Allah said: "Ibelieve in Allah, His angels, His Books and His Messengers." [That is, "I do not testify to the prophethood of one who is not a prophet." However, in order to avoid conflict, the Messenger of Allah did not state this outwardly.] "Very well, now you tell me. What do you see?" Ibn Sayyad replied: "I see a throne on the water." The Messenger of Allah said: "You see the throne of Satan over an ocean." This was related by Muslim. "451

#### Commentary: Resorting to Ambiguity When Fearing Tribulation

In order to safeguard themselves from the excesses of corrupt rulers or ignorant people in general, some spiritual masters will use ambiguous language to express themselves. People who consider everything literally are therefore under the illusion that the spiritual master is concealing the truth. However, if the reason for concealing is based on an underlying reason which is acceptable in the Shari'a, then it is in total accordance with this hadith.

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<sup>450</sup> See the notes regarding Ibn Sayyad at Hadith 211.

<sup>451</sup> Muslim<sup>12,25</sup>

Deceptive Spiritual Visions

It may be interred from this hadith, that even people who are deluded may also experience spiritual visions, <code>kashf</code>. The hadith also explains that not every spir itual vision is either acceptable or commendable. Consequently, the vision of Satan's throne experienced by this person, Tbn Sayyad, is referred to in critical terms <code>[by the Messenger of Allah</code> Therefore, <code>the letter letter</code>

### HADITH 297

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Ibn 'Abbas' & related: "We were travelling with the Messenger of Allah between Makka and Madina when we passed by a valley. He asked: 'What valley is this?' The people replied: 'This is the Azraq valley.' He 4 said: 'I can see Musa' here as if he were present.' He then described the complexion of his skin and something about his hair, adding that his fingers were in his ears and that he was chanting the pilgrims' chant, talbiyah (i.e. saying Labbayk) to Allah as'he passed through the valley." Ibn 'Abbas & said: "We then proceeded until we reached a pass. The Messenger of Allah \$ asked: 'Which pass is this?' The people replied: 'It is the Harshay or Laft pass.' He saids I can see Yunus here as if he were present, riding a red camel and wearing a woollen cloak. The halter of his camel is made of the bark of the date palm. He is passing by this valley saying the ta/bi-yah.'" This was related by Muslim.<sup>4</sup>

iiu-ntury: The Appearance of the Soul at a Place after Death
""hadith shows that Musa and Yunus were seen by the Messenger of
"h This was a spiritual manifestation because at the time both of their bod"rein their graves.

### HADITH 298

 $^*ij$  جُبَيْرِ بْنِ مُ عَنْهُ كَهَا-وَّ زِزِز كَا لَا لَا لَا الْحَالَةِ لَهَ الْحَمْلُولِ اللَّهُ الْحَمْلُولِ اللَّهُ اللَّهُ اللَّهُ الْحَمْلُولِ اللَّهُ اللِّلِمُ اللَّهُ الللَّهُ اللَّهُ اللللِّهُ اللَّهُ اللَّهُ اللَّهُ الللْلِلْمُلْمُ اللَّهُ الللِّهُ اللَّهُو

Jubay ibn Mut'im & related that a Bedouin came to the Messenger of Allah gt, and said: "People have done everything they could do, but families are hungry, fortunes (orchards and plantations) have been destroyed, and cattle are dying. Pray to Allah for us and ask Him to send down rain. We petition you as an intercessor before Allah and we petition Allah ask in intercessor before you." The Messenger of Allah (became distressed by these words: "we petition Allah Jgi as an intercessor before you" and) began saying, "Glory be to Allah, glory be to Allah, subhanAllah, subhanAllah." He repeated these words with such intensity that their effects were seen on the faces of his Companions. Finally he A said: 'Woe unto you! Allah is not to be considered an intercessor before anyone. Allah's status is far beyond that." (In other words, an intercession entails a supplication and a need. Allah does not supplicate anyone, nor is He in need of anyone. This statement supposes Allah to have need, and is therefore repulsive). This hadith was related by Abu Dawud. 453-

#### Commentary: Etiquette and the Status of the Almighty

Some Sufis are overly audacious when supplicating Allah This had the should provide guidance to such people. When the Messenger of Allah so emphatically distanced himself from the supplication made by this ordinary person, how much more reprehensible will it be for a person who seeks a relationship with Allah to say such things?! Some people are not audacious but make inappropri-

<sup>453</sup> Abu Dawud: 4726

are consciously and of ignorance, so was the case with this Mediania Lai assess the superior and an agreement of annual (41 suppressed by Elitzmin in each age. the even in the enterior of annuance), the one caving these the enand to the latest an ambeliance as the Mesornger of AMDH did mis declared Regions to be quite of disbelief it is nevertheless obligatory to bring the man to the all entires of the Art. dee and to reject it to the clearest degree possible 34. OW\* nw oe w^r Kbcs-k\* be rxpis"\*"^! to thr't" f\*"n'

# HAP'TH 299

عَنْ أَنْ هُوَيْرَةً وَضِيَّ اللَّهُ عَنْهُ قَالَ وَسُؤِلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ﴿ وَالَّذِي نَفْسُ عَنْدُ بِيْدِهِ لَوْ أَنْكُمْ وَلَيْتُمْ بِحَبْلِ إِلَى الْأَرْضِ السُّفَلِي لَهَبَطَ عَلَىٰ اللهِ \* الحديث (رواه أحد والمرمدي)

A>. Huwtm >. related that the Messenger of Allah 6 said: "I wear b' the One Whose hands hold (he 11,c ol Muhammad! II vou were to kwer a rope to the lowest level on earth, it will fall on Allah " (In other words Allah ... is present there as well). This was related by Ahmad and Tsmudhs- J

### tzrywenrrr AllAh is I'.vcrywlirrc

explaining the omnipresent attribute of the Almighty, the speech of mam Sabs portrays His all-encompassing Being in physical form. To begin with, the issue of omnipresence is a subject of debate among the theologians; and likewe the issue of how this is manifested. The only certain way to avoid error in this regard is to maintain that the Almighty is above all earthly, material, corporeal and ephemeral phenomena. At the same time, according to scripture (the Quran and authentic hadith literature) the Almighty assumes a position oc a throne; and therefore there are literalists who mistakenly suppose the savings of the Suhs to be contrary to the orthodox theological interpretations. The hacilb atwe. however, upholds the position of the Sufis. To those who hold nusgnmgs with regard to the Sufis we say that whatever explanation they offer for the hadith above is the same explanation the Sufis will give for the statements they make.

<sup>4\$4</sup> Vjimod Ar.mad 2-770. TjrmHthi jcyg

# HADITH 100

عَنْ عَلِينَةً رَحِي اللهُ تَعَلَى عَلَمًا فِي خَلِيْتِ طُونِي أَنَّ النِّي صَلَّى اللَّهُ عَلَيْهِ وَالْمُؤْن مَّى عُمَّرًا عُمَّا مِنَّا عَرِا كُلِي بِلَرْتِي مِنْ زُلُوس لْمُوالِعِينَ الْجِبَالِ، فَكُلْمًا أَوَّل بِفَنْوا عِ لِكُنْ يُلْفِي لِنْسُمْ مِنْ لِنَدْى لَا جِنْزِيْلِ فَقَالَ: بَا غَمْدُ إِلَكَ رَسُولُ لَهِ خَمَّا فَسِيرًا لايون عَالَيْهُ وَكُمْ تَعْنَيْهُ ( و إو البخاري)

A flound mJ lengthy hadith that 5% the \*\*\*> in 03t of purpose when to fing himself from it, i br' il et W' ald appea3\* before him ...; SetVe o malarmed (De norte dince. ) You to View on the Mee VI Ah H-a heart would then exptrante \*w" from tkk >rn." ">>i «pg would co">r to rr<." m w»s \*r »!td by Btikh u

">rr\*\*rv Thf staff of XptnhwW (xtnfr>< h<w

"x cessation of spiritual expansion, for whatever rricon, w known Mkcofttf\*\*\* txe, i»M. That such a condition rrwv occur h confirmed tn thi\* h«w.iKh

"% person who expenerues cofrtraitKW >nay Mr rx< >«07."nni commin< ««u - "«.-?. sometimes happens that people who experience umtrtcbon hapinfle \*: ... < \*\*\* med and detected to the extent that 'hey cennit suicide A o'e nrad.rut 'he hadfth above, however, reveals that i? to not unreasonable to twumr "Nat <c\*tS people may be excused m the sight of rhe Mmiv.bf/ When thr ASah^bimodf. despite his well-known powers of wit control. on-»dewd<iow's^ ^aSsit is not difficult to see how -nhe's mi«ht fall >mo : <>.n > imatiwn. fhere \* nothing in the hadith or sirab literature '^suggest that he waa 'erpnniaudwi w>r this intention The same can be assumed if he actually committed the -w' "\*

<sup>455</sup> Bukhari 6482

<sup>456</sup> Suicide is a pointist and tragic act and must never be encouraged. This may explain who the Prophet sh avoided the foreral peaver for suicides and taught that community leaders and officials should also avoid them. This does not mean, however, that people should scorn or in any other was belittle or making those who take their own lines. On the contrary, friends and family should join in the funeral proceedings, including the jundant prayer, both to seek blessings for the departed and as a war of giving solace to one another. Solicide is an act of desperation; and only the Almighty in cas know the nonesee for its occurrence, Judgment is for Allah, as alone. For those left behind, there is grief and, in many cases, guilt The funeral peacer is a way to bring closure to all of that. The author's commencacy base is perceptive, and, to my knowledge, unique, 1770.

Consolation from the Sheikh When a Person Experiences Contraction

Spiritual masters may also provide consolation to aspirants who are beset by such conditions by telling them that their condition is actually a praiseworthy one, and by explaining to them the underlying reasons and advantages of such a condition. AU of this may actually benefit the murid.

### . HADITH 301

k عَائِشَةَ رَضِيَ ﴿ 10 كَالَا الْأَلَا الْآلِ اللهِ إِلَائِنَ رَ ٢٠٤٠) الْأَلَدَسُوْلَـ11 الْحَ الدَّ عَلَيْهِ وَسَلَّمَ، وَ َ رَسُوْلَ إِالكَيْلِطَكَ لِنْ إِلَا اللهِ ٢٠له اللهِ ١٤١١ اللهُ اللهُ اللهُ السُّوْلُ رَصَلَّى عَلَيْهِ وَسُلَّمَ، وَ الْحَيَانَ يَأْتِيْنِي لِلاَ صَلْصَلَةِ الد<٢٠ . ا-e-jaJ

'A'isha a related that al-Harith ibn Hisham asked the Messenger of Allah Messenger of Allah! How does revelation come to you?" The Messenger of Allah 4 replied: "At times it comes to me like the ringing of a bell." This was related by Bukhari and Muslim. 457

#### Commentary: The Confirmation of an Unseen Voice

Unseen voices are often mentioned in the works of the spiritual masters. The validity of this is confirmed from this hadith, It is, however, a serious mistake to consider every voice to be an unseen voice when a person is engaged in spiritual exercises like muraqābah and dhikr. For example, when a person is engaged in certain breathing exercises, the person may experience what he assumes is a voice. So, while some people assume it to be a voice from the Unseen, it is more likely the result of the wave-like movement of air from one's breathing. It was the belief among many Indian Sufis that this is indeed an unseen voice; and it was for this reason that they named it "unadiy" which means "ancient". This is a completely false and mistaken belief; firstly for considering it to come from the Unseen, and secondly for considering it to be the voice of truth or of the Almighty Himself.

Allāh is to the property of this. This is the belief of our genuine Sufis.

### HADITH 302

ُ رِ ثِنْ اللَّهِ عَنْهُ اللهُ عَنْهُ فِي حَدِيْثٍ طَوِيْلِ أَنَّ النَّبِيَّ وَهَ-آ اللَّهُ عَلَيْهِ ۖ سَلَّمَ  $\sqrt{1}$  .

457 Bukhari: 3, Muslim: 2333, Tirmidhi: 3634, Nasa'i: 935

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certainly angered your Lord." Immediately, Abu Bakr & went to them and aid: "My brothers, it seems perhaps that I have angered you." They replied:

"Job by Massing and Bakr & Western Abu Bakr & went to them and aid: "My brothers, it seems perhaps that I have angered you." They replied:

"Job, brother. May Allah forgive you." This was related by Muslim. 458

(jieWho Wishes to Sit with Allah Should Sit with the People of Tasawwuf
yhis is a well-known statement of the Sufis. The correctness of this statement is
established from this hadith in the following manner. The words of the Messenger of Allah if if you angered them..." demonstrate that Allah is treated
in the manner in which the accepted servants of Allah jgn are treated. Based on
this it is also correct to say that sitting in the company of the accepted servants
of Allah is is similar to sitting in the company of Allah The words is stitting
in the company is proven from another hadith wherein Allah says: "I am the
sitting companion (jalis) of the one who remembers Me."

# HADITH 303

 $^{\text{b-1}*^{\text{h}}}: Ja j \overset{\text{h}}{4} \overset{\text{h}}{6} \overset{\text{h}}{6} \overset{\text{h}}{6} \overset{\text{h}}{3} \overset{\text{h}}{3} \text{ alp.}_{\text{h}} \text{liJI Jkf JSS}: \overset{\text{h}}{3}: \overset{\text{h}}{3}:$ 

Shurayh.ibn <sup>c</sup>Ubayd related that someone made mention of the people of Syria in the presence of 'All Some' [who was present there] said: "O Commander of the Faithful! Curse them." He replied: "No. I heard the Messenger of Allah Saya": "The abdal [a category of friends (awliya) of Allah] live in Syria. They are forty in number. When any of them passes away, Allah replaces him with another person. It is through their blessings that the rain falls, it is through them that enemies are vanquished,

458 Muslim: 15°4

and it is through them that [worldly] punishment is averted from the people of Syria." This was related by Ahmad \* \*

### Commentary lhe Exigence of Abdul and Othert

The statements and writings of the "ufis make relax nee to ubdal. aqtab. airfad ghawth. etc and also speak of their qualities. blessings and actions Since this hadith makes reference to one category the existence of other categories is rvx unreasonable to imagine lhe existence of one gr> .ng support to the existence of another is an established and well kn<mn fact The blessings of these spiritual giant\* is slearh aiteUcd to in this hadith As that action\* to lomeptual matter\*, this is affirmed from the Mon of Khsdr in the Quran

# HAD1T I< 504

عَن شُغَيُّ الأَصْبَحِيُّ قُلْتُ لِآيِ هُرَيْرَةً رَضِيَ اللهُ عَنَهُ أَسْأَلُكَ بِحَقَّ وَبِحَقِّ لِمَا حَذَّتُنِينَ حَدِيناً سَمِعَةً مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَفَلْتُهُ وَعَلِمْنَهُ، فَقَالَ أَبُو هُرَيْرَةً وَضِيَ اللهُ عَنَهُ اللهُ عَلَيْهِ وَسَلَّمَ عَفَلْتُهُ وَعَلِمْنَهُ، فَقَالَ اللهُ عَلَيْهِ وَسَلَّمَ عَفَلْتُهُ وَعَلِمْنَهُ وَمَلَّمُ عَفَلْتُهُ وَعَلِمْنَهُ وَمَلَّمُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ فَلَكُ وَعِيْمَةً وَمَلْمَ اللهُ عَلَيْهِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا النَّبِ مَا مَعَنَا أَحَدُ غَيْرِي وَغَيْرُهُ، فَمْ اللهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا النَّبِ مَا مَعَنا أَحَدُ غَيْرِي وَغَيْرُهُ، فَمْ لَمُعَ أَنْهُ فَي وَمِن اللهُ عَلَيْهِ وَسَلَّمَ أَنَّا وَهُو فِي عَنْهُ النِينِ مَا لَمُعَالَمُ اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَهُو فِي عَنْهُ اللّهِ مِن اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَهُو فِي عَنْهُ اللّهِ مِن اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَهُو فِي عَنْهُ اللّهِ مِن اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَهُو فِي عَنْهُ اللّهِ مِن اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَهُو فِي عَنْهُ اللّهِ مِن اللهُ عَلَيْهِ وَسَلَمْ أَنَا وَهُو فِي عَنْهُ اللّهُ عَلَيْهِ وَسَلّمَ أَنَا وَهُو فِي عَلَى اللهُ عَلَيْهِ وَسَلَمْ أَنَا وَهُو فِي عَلَى اللهُ عَلَيْهِ وَسَلَمْ أَنَا وَهُو فِي عَلَى اللّهُ عَلَيْهِ وَسَلّمَ أَنَا وَهُو فِي عَلَى اللهُ عَلَيْهِ وَسَلّمَ أَنَا وَهُو فِي عَلَى اللهُ عَلَيْهِ وَسَلّمَ عَلَيْهُ وَسُلُوا اللهِ صَلّى اللهُ عَلَيْهِ وَسُلّمَ اللهُ عَلَيْهِ وَسُلُمْ اللهُ عَلَيْهِ وَسُلّمَ اللهُ عَلَيْهِ وَسُلّمَ اللهُ عَلَيْهِ وَسُلُوا اللهُ عَلَيْهِ وَسُلُمْ عَلَيْهُ وَسُلْمَ اللهُ عَلَيْهِ وَسُلْمَ اللهُ عَلَيْهِ وَسُلّمَ اللهُ عَلَيْهِ وَسُلْمُ اللهُ عَلَيْهِ وَسُلُمْ عَلَى اللهُ عَلَيْهِ وَسُلّمَ عَلَى اللهُ عَلَيْهِ وَسُلْمَ عَلَيْهُ وَسُلْمَ اللهُ عَلَيْهِ وَسُلْمَ عَلَيْهُ وَلَمُ اللّهُ عَلَيْهُ وَلِمُ اللهُ عَلَيْهِ وَعَلَمُ اللّهُ عَلَيْهُ وَلَمُ اللهُ عَلَيْهُ وَلَوْلُوا اللهُ عَلَيْهِ اللّهُ عَلَيْهُ اللهُ عَلَيْهِ اللهُ عَلَيْهُ اللهُ عَلْمُ اللهُ ع

cutioux about narrating a hadith without any omissions or additions. Or this might have been out of intense yearning, in the sense that the close companionship of the Messenger of Allah A was right before his eyes]. We waited tor a long time until he recovered. He then said: "I will relate a hadith to you which the Messenger of Allah related to me in this very S. of There was no one there apart from me and him." Abu Huraira wframed loudly. He then recovered, wiped his face, and said: "I will relate .1 hadith to you which the Messenger of Allah related to me in this very ? ace There was no one there apart from me and him." Abu Huraira & tK-n screamed loudly He leaned forward and fell on his face. I gave him upport tor a long time He then recovered and said: "The Messenger of Allah for related a hadith to me." This was related by Tirmidhi.\*

### >:"immran The Condition of Festasv

Ihr Mctatis reference to this spiritual state is obvidMO\*. Owing to their ability to control them school them scho

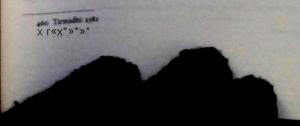
# HADITH 305

jpُ أَنْسِ بْنِ مَالِكِ رَضِيَ \* أَ اللهُ Jj-ij JÜ : Jā اللهُ عَلَيْهِ وَسَلَّمَ اللهُ عَلَيْهِ وَسَلَّمَ اللّ مَنْ أَحَبُّ وَلَهُ مَا اكْتَسَبُ . (رواه الترمذي)

Anax con Mali\* A re nied that the Messenger of Allah said: "(Quithe day of 5 c.» is the and 1 person will be with those he loved and will receive the ard lur whii he did \* Ihi\* wn related by Tirmidhi. \*

Commendate The j and lodging Alkgianct for Admission into a Silsilah

Michael ti. At non the errtam individuals will not live up to the promises they Moder wtora pM^OgaBegun^c. Ko uh. or that they Will not fulfil their responses by o"> regard to the prescribed spiritual practices, such as dhikr. in some cscs. ihr> will Hid be admitted into the Suh order, silsilah. This hadith should be a def stood the bauv for this because the erfect of bay ah is that it becomes a cancer of the spiritual master. Consequently, there is the hope of acquiring the Hessings <\* duo love, which are mentioned in this hadith.



hadith 306

. ٤٠٠ مُرِا الله بْنِ هِشَامِ رَضِيَ أُنُ مُ اُنَّ مَا أَدُرُكَ النَّبِيَّةِ هَيَّةً وَلَكَ النَّبِيَةِ هَيَّةً مُنَّ يُهَاهُ الله بْنِ هِشَامِ رَضِيَ الرَسُولِ أَنَّ مَا اللهِ مُنَالِهُ مُنَالِهِ مُنَالِهُ مُنَالِهِ مُنَا يَكُوهُ وَسُلَّمٌ وَلَا مُنَالًا مُنَالِمُ اللَّهُ مُلَّالًا مُنَّالًا مُنَالَةً مُنَالِهِ مُنَالِكُ مَا اللّ

'Abdullah ibn Hisham J, related that he was present in the era of the Messenger of Allah, 4. and that his mother, Zaynab bint Humayd & had taken him to meet the Messenger of Allah saying: "O Messenger of Allah Take a pledge of allegiance (bay ah) from him." The Messenger of Allah said: He is a child. He then passed his hand over his head and supplicated for him. This was related by Bukhari. 462-

### Commentary: The Practice of Refusing Allegiance from a Child

It is the practice of the spiritual masters to refuse allegiance from a child. The obvious reason for this is that this allegiance is a pledge to uphold obligatory injunctions, and a child is not required to uphold obligatory injunctions. The essence of this allegiance cannot therefore be realised. When such allegiance is occasionally accepted, it is a nominal allegiance performed merely for the sake of blessings.

# . HADITH 307

عَنْ عَلِيٍّ بْنِ مُ لَلْقَالَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ مَعَىٰ حَتَى إِذَا اللهُ اللهُ مَا اللهُ صَلَى اللهُ مَا رَأَيا اللهُ صَلَى اللهُ مَا اللهُ اللهُ اللهُ اللهُ مَا اللهُ اللهُ مَا اللهُ اللهُ مَا اللهُ اللهُ

'All ibn al-Husayn related that Safiyyah £ said: "The Messenger of Allah sas in seclusion (ftikat) so I went to visit him one night. I spoke to him for some time and then got up to leave. He accompanied me until, when he reached the door of the masjid, two men from the Anşar passed by. When they saw the Messenger of Allas they hastened [so that they

with him, and etiquette demanded that they do this]. The Messenger of Allah > said to them: 'Walk slowly [there is no need to hurry).

Ibis is Safiyyah bint Huyayy [my wife. Do not have any other thoughts).' they said: 'Glory to Allah, O Messenger of Allah! [Cañ we have any evil thoughts about you that some strange woman is in solitude with you?!]'

He \$ said: 'Satan flows in man as blood flows through his veins. I feared he might cast some evil in your hearts', or he said: 'some evil thoughts in your hearts.'" This was related by Bukhari, Muslim and Abu Dawud:

#### Commentary: Avoiding Whatever Gives Rise to Suspicion

Some Sufis are extremely imprudent. Despite their adherence to the Shari'a, they make careless statements or perform acts which cause not only the masses, but also their close associates to have negative thoughts about them. Such Sufis should ponder the lesson of this hadith, how cautious the Messenger of Alfah £ was! As for those Sufis who really do not consider it essential to follow the Shari'a, what can be said about them?! These days, most aspirants are like this [not bothered about following the Shari'a], and so are their masters.

# HADITH 308

عَنْ صَفِيَّةً رَضِيَ الله تَعَالى عَنْهَا أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَيَئْنَ يَدَيْهَا أَرْبَعَةُ الافِ نَوَاةٍ شُسَبِّحُ مِبنَّ. الحديث (رواه أبوداؤد والحاكم)

Safiyyah ated that the Messenger of Allah came to a when she had in front of her 4000 date-pits which she was using [as counters] for the glorification of Allah [i.e. saying subhanAllahi]. This was related by Abu Dawud and Hakim. 464

#### Commentary: The Practice of Using Counters

Most of those who engage in the remembrance of Allah are in the practice of using counters (tasbih) to count the different repetitions of dhikr. This hadith is the basis for this because there is no difference between date pits and the beads which they use. The string [which is used for the counter] is merely to keep the beads attached. This hadith shows that those date pits were kept together [and not scattered everywhere]. As for the objection that holding such a counter in

<sup>463</sup> Bukhari: 2035, Muslim: 2175. Abu Dawud: 2470, Ibn Majah; 1779

<sup>464</sup> Tirmidhi: 3554. Hakim: 1:54

one's hand smacks of ostentation, the reply to this is that it is necessary to abstain from the essence of ostentation and not the form [or outward appearance) of ostentation. Towards the end of this book is a hadith from Tabarāni which clearly states that abstention from the outward form of ostentation is not obligatory.

### HADITH 309

وَأَ ال سَعِيْدِ رَضِيَ ' عَوْلِهِ وَ إِلَيْمَا اَلَّهُ اَلَهُ عَلَيْهِ وَسَلَّمَ: "لَيَذْكُرُنَّ ا فَوْالَّهِ أَلَ اللَّهُ) وَاللَّهُ اللَّهُ اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَيَذْكُرُنَّ ا فَوْالَّهِ أَلَ اللَّهُ) فَوْاللَّهِ إِلَيْهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهُ عَلَيْهِ وَمِولِي ا

Abu Sa'ld & related that the Messenger of Allah said: "Mañy with be the *people in this world who* engage in the remembrance of Allah on soft cushions. Allah shall admit them to loft)' gardens." This was related by Abu YaTa. 7465

Commentary: Comfort and Luxury do not Negate Wilayat

Most of the masses are under the illusion that deprivation is necessary for piety ft should be apparent from the hadith above that if a person remains steadfast in his/her practice of remembrance and obedience, while living in comfort and luxury, he/she can still enjoy the fruits of a close relationship with Allah. However, there are occasions when it is necessary' to avoid the circumstances of luxury, or to avoid the company of certain people for a specified time or, in some cases, altogether. This is prescribed by a spiritual master for the sake of spiritual striving, mujahadah. Such avoidance is prescribed in particular situations and is not in itself a prerequisite for spiritual success.

# HADITH 310

أَخْرَجَ أَبُوْ يَعْلَى عَنْ َ َ َ وَالِيجِ الْ إِنْ الْ عَنْهَا قَالَتْ: َ رَسُولُ الْ الْمَالَجُ الْ عَلَمُ اللّهُ الْمُولِ الْمَالَجُ الْمُولُ الْمُولُ الْمَالَجُ الْمُولُ الْمُولُ الْمَالَةُ الْمُالَةُ الْمُلْمَةُ الْمُولُ اللّهُ الْمُلِلّيُ إِذَا مُاللّهُ الْمُلِلّيُ اللّهُ الْمُلِلّيُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ اللّه

, bu Ya'la related from 'Aisha £ that the Messenger of Allah said: 'The silent dhikr which even the angel scribes, al-kiram al-katiban, cannot hear is seventy times superior to [vocal dhikr] on the day of Resurrection. Allah will gather all of creation for the accounting of their deeds and the angel scribes will come forward with whatever they preserved or recorded. Allah will say to them: '[Apart from the deeds which are recorded], is there anything else that is left?' They will reply: 'As far as we know and what we recorded, there is nothing that has been left out or left unrecorded.' Allah will say [to the person]: 'I have a good deed of yours which even you are not aware of [at present, although you were aware of it when you were doing it because you did it by intent], and I will reward you for it. The deed is silent dhikr'" This was related by Suyuti. 466

#### Commentary: The Validity of Mental Dhikr

The spiritual masters sometimes teach verbal remembrance and sometimes remembrance with the heart. Those who are concerned with the outward aspects of Islam are under the illusion that as long as the letters are not uttered by the tongue, such remembrance is not considered valid remembrance. This hadith clearly states the validity and consideration of such dhikr because, in order for an utterance to be valid, it is necessary for the angel scribes to hear it. Since their hearing is negated [in this hadith], the verbal utterance is also negated. However, a verbal utterance is unanimously considered to be a prerequisite in certain injunctions, for example, in recitation of the Qur'an, in salah, in the marriage contract, in divorce, and in many other situations.

As for the objection that although the angelic scribes may not hear, they nonetheless have knowledge of deeds of the heart and therefore most certainly recorded this. Consequently it is mentioned in other hadiths that good intentions are recorded by these angels. The answer to this objection is that while it would appear they have knowledge of most deeds of the heart, there are exceptions. Unless, however, there is certainty regarding the particular exceptions, the deeds will be considered to be included with the majority. And Allah knows best.

# HADITH 311

 $J^*$  الطَفِّيْلِ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاَّ كَ السَّلاَمُ عَلَيْظِمْ  $P_{-}^{*}$  السَّلاَمُ،  $J^*$  السَّلاَمُ، فَلَمَّا رَبُّلُ مِنْهُمْ:  $I^*$   $I^*$  السَّلاَمُ، فَلَمَا رَبُّ مِنْهُمْ:  $I^*$   $I^*$ 

<sup>466</sup> Suyufi has recorded this in al-Budur as-Safirah and so has Abu Ya'la, as in Majmcf az-Zawa'id: 10:81

يِشْنَ وَ اللهِ مَا قُلْتَ، أَمَا وَاللهِ لَنَبَيْنَهُ، قُمْ يَا فُلانُ – رَجُلاَ مِنْهُمْ – فَأَخْبَرُهُ، قَالَ: فَأَوْرَكُهُ وَسَلَّمَ، وَسَلَّمَ وَسَلَّمَ فَأَخْبَرَهُ فِيا قَالَ، فانصَرَف الرجل حَنَى أَنِي وَالنَّمِنُ عَلَيْهِمْ، وَاللهِ اللهِ اللهُ اللهِ ال

Abu Tufayl. A. related that when a man passed by some people and greeted them, they replied to his greeting. When he passed beyond them, one of them said fto the others): "By Allāh, I detest this person for the sake of Allāh." Those present in the assembly objected, saying: "You said an evil thing. By Allāh, we will inform him. O such and such person, get up and go inform him." Their messenger caught up with the man and informed him of what the man had said. The passerby turned and went immediately to the Messenger of Allah exclaiming: "O Messenger of Allah! I passed by an assembly of Muslims in which a certain person was sitting. I greeted them and they replied to my greeting. When I had passed them by, one of them came running to inform me that such and such person amongst them had said: 'By Allāh, I detest this person for the sake of Allāh.' So, please call him and ask him why he detests me so?' The Messenger of Allāh alled for the person and asked him in regard to what had tran-

ired with the passerby. The person acknowledged everything by saying: O Messenger of Allah! I did make this statement." He asked: "Why do you detest him?" The person replied: "I am his neighbour and I know all about him. By Allah, I never saw him performing any prayer, salah, except for the compulsory prayers which everyone, good and bad, offers." The passerby replied: "O Messenger of Allah! Ask him if he ever saw me delaying in performing these prayers, not performing a proper ablution for them, or not performing the bowing and prostrating postures correctly for these prayers?" The Messenger of Allah ,gs. asked him about all this and he replied: "No." The person then said: "By Allah, I never saw him fasting except in this month [of Ramadan] in which everyone, good and bad, keeps fast." The passerby replied: "O Messenger of Allah! Ask him if he ever saw me commit errors in the fasts or if I was otherwise neglectful about them?" The Messenger of Allah asked and about this and he replied: No. Then the person said: "By Allah, I have never seen him give anything to a beggar, nor have I ever seen him spending his wealth in the cause of Allah except for this zakah which everyone, good and bad, gives. The passerby replied: "O Messenger of Allah! Ask him if I ever concealed this zakah [from the zakah collector or did not publicly give all my zakd/i]? The person said: "No." The Messenger of Allah said to person [who made all these allegations]: "Go now. I do not know for sure, but he is probably better than you." This was related by Ahmad. 467

Commentary: The Practice of Sufficing with the Essentials of Islam
From among the physical acts of worship, the person who suffices himself with
performing no more than what is obligatory and who occupies himself the rest
of the time with remembrance [of Allah] and contemplation is referred to as a
qalandar in the terminology of Sufism. This hadith confirms this because sufficing with the essentials is mentioned here in the text, and the Companions'
remaining in constant remembrance [of Allah] and contemplation is inferred
from the verse: "Men whom neither commerce nor buying diverts from the
remembrance of Allah." The Companions & are at the head of the list of such
men. As the passerby was a Companion he is included in this group. As an
aside, there is a Sufi order which is known as the Malamatiyya (those who seek
rebuke). Members of this order are very particular about concealing their extra
deeds of devotion. Their methodology is established from hadith [48]. All of this
is explained there.

<sup>467</sup> Musnad Ahmad: 5:455

### HADITH 312

لِ الْـالَكِ الرَّالِوَلِ العَنْ أَ اللَّهِ عَنْ أَعْنَهُ مَوْهُمُلِكَ اللَّهَ الرَّحَانُ وَ لَا يَ ثُو صَالِحِي إِنْهَا لَالرَّارُ أَبْرَادِهَا» عَيِ مَا إِنَّهُ اللَّهُ عَنْهُ مَوْهُمُلِكَ اللَّهُ عَلَيْهِ اللَّهُ اللَّهْ لِعِزُ الْعُرَادِ فِي جُوفِهِ».

It is related in the Musnad of Daylami from Anas that the Messenger of Allah, £i said: "Severity is found only in the righteous and obedient servants of My community, ummah." In another version of the hadith, with the same chain of narrators, the words used are: "None is as worthy of a short temper as a person who has memorised the Quran, owing to the honour he accords the Qur'an in his heart." 68

#### Commentary: Short Temper

Some spiritual masters have a very delicate temperament and it is this subtlety that causes them to become annoyed by improprieties. This annoyance of theirs may be discerned on their face or by their speech. At times, this change in their temperament reaches the level of anger. Consequently, some narrow-minded people accuse them of ill-mannerliness. Ill-mannerliness is that which transgresses the limit of the SharTa. A short temper, in itself, is not impious, as illustrated by this hadith. There are certain authentic traditions wherein it is related that the Messenger of Allah was even angered by ill-timed questions. One should therefore not hasten in raising objections of this nature against the spiritual masters.

# HADITH 313

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: «إِذْنُكَ عَلَيَّ أَنْ تَوْفَعَ الْحِجَابَ وَأَنْ تَسْمَعَ سَوَادِيْ حَتّى أَنْهَاكَ». (رواه ابن ماجة)

Abdullah ibn Mas'ud £ related; "The Messenger of Allah said to me: 'You have the permission to raise the curtain and listen to my secrets until I prohibit you from doing this." This was related by Ibn Majah.

ُ ﴿ ﴿ ﴿ ﴿ ﴿ ﴿ عَلِي ۗ رَضِي ۚ ﴿ أَهُ عَنَا فَالَ : سَأَلْتُ أَبِيْ عَنْ دُخُولِ رَسُوْلِ اللهِ صَلَّى النَّالِ وَ وَ وَ لَكُولُهُ ثَلِثَةً أَجْزَاءٍ : جُزْءً للهُ عَزَّوَجًا لَ وَ إِنَّ وَ لَا يَعْلَى النَّالِ ، وَ ﴿ يَكُا لَا لِمُ اللَّهُ وَ لِلْكَانِ اللَّهُ وَ لَا يَقْلُونُ النَّالِ ، وَ لَا يَقْلُونُ اللَّهُ وَ اللَّهُ وَ إِنْ اللَّهُ وَ اللَّهُ وَ إِنْ اللّهُ وَ اللّهُ وَاللّهُ وَالّهُ وَاللّهُ وَاللّهُ

^1-Husayn ibn Ali acated: "I asked my father about what the Messenger of Allah & used to do when he entered his house. He replied: 'When Ire tvent to his house, he would divide his time in three: one part for Allah [e.g. engaging in optional acts of worship], one part for his family [speaking and conversing with them], and one part for himself [personal relaxation], He would then divide his personal time between necessary work and work for the benefit of the people. [In other words, some time for his own work and some time for the people]. This portion [which he set aside for the people] was spent by conveying to his close associates [who would then convey this] to the masses. He would not withhold anything from them. As for the portion which he set aside for the ummah [outside his house], it was his habit to give preference to the people of virtue." This was related by Tirmidhi. 470

### HADITH 315

عَنْ أَبِيْ مُوْسَى الأَشْعَرِ  $^4$  5.5 ا( $^4$  16 iii; كُنْتُ مَعَ النَّبِيِّ اللهُ عَلَيْهِ  $^4$   $^4$  أَنْ خَاصِطٍ مِنْ  $^4$  أَنْ اللهُ عَلَيْهِ  $^4$  أَنْ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ مَنْهُ مُ اللهُ مَنْهُ وَاللهِ اللهُ اللهُ مَنْهُ وَاللهُ مَنْهُ وَاللهُ مَنْهُ وَاللهُ مَنْهُ وَاللهُ مَنْهُ وَمُمْ اللهُ مَنْهُ وَمُوسِي اللهُ مَنْهُ وَمُمْ اللهُ مَنْهُ وَمُمْ اللهُ مَنْهُ وَمُمْ اللهُ مَنْهُ وَمُمْ اللهُ مَنْهُ وَمُولِوْ اللهُ مَنْهُ وَمُولِوْ اللهُ مَنْهُ وَمُولُولُونِ اللهُ مَنْهُ وَمُولُولُونِ اللهُ مَنْهُ وَمُولُولُونَ اللهُ مَنْهُ وَمُؤْمِلُونَ وَاللهُ مَنْهُ وَمُولُولُونَ اللهُ مَنْهُ وَمُؤْمِلُونَ وَاللهُ وَاللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ مِنْ اللهُ مَنْهُ وَمُؤْمِلُولُولُونَ اللهُ مَنْهُ وَمُؤْمِلُونُ اللهُ مَنْهُ وَمُؤْمِلُونَ وَلِي اللهُ مِنْهُ وَاللّهُ اللهُ اللهُ اللهُ اللهُ مَنْهُ وَاللّهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ الللّهُ اللهُ اللهُ اللهُ الل

Abu Musa al-Ash'ari & related: "I was with the Messenger of Allah in

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hadith 314

<sup>468</sup> Kashf al-Khifa1:423

<sup>469</sup> Ibn Majah has reported this in the Virtues of Abdullah ibn Mas ud A-

<sup>470</sup> Tirmidhi has recorded this in his ash-Shcma.l in the Chapter of what has been reported about the Humility of the Noble Messenger of Allah

one of the archaests of Madiso when a man carrie and asked for the door is the opened. The Messenger of Aligh & sold The open the deer and give him the plant subsyce at Paradiar Topograph the deser and saw Also bain & Tests beand to him the glad fullty's thermomed by the come as a term of the be pressed allah inner these glad ridings). The hadith also members the green of Congrand Thuman This was related by Bukhari and Muslim

The Pointer of & Americk ... (Switzer of Switzer of Swi

It is generally the practice of the spiritual masters to have their time scheduled at that they may empty certain periods of time in solitude. During these times, they do not most the general public. At times they even appoint an attendant to remain coiside and to prevent the rush of visitors. At other times, they give their special associates permission to come to them. Some people have raised a number of obsections to these practices. They harbour misgivings of selfishness, favouritism and other feelings against the pious personalities. Some people see the attendam going in to the master and so they creep in behind him, attempting to use the permission which is granted to the attendant as license for their own entry. The above hadiths clearly provide answers to these objections. Hadith [314] estabhay^mm M-ld<l< lot \_\_\_\_\_\_mi« mlpnv^ antignutuper The second to the second secon w' famhi otlurs<!< not necessatih enjoi the same pei mission lla«a. • s. ;> prows ih< apfromt inent of someone to '>ll Iby door Howevt' t this free section is sufficient to the section of :«« £ipart from these hadlths the Qui aim wise It uhi ait asked In |to aw a 10 CT SC .114 - jximiK iliis, it it is also permissible to i vluse io meet someont .≫ n't-.:, Litu smidath, tin hadith "I teal people in dttoidamt with thi. r ....sn, Al; of these oinet lions are based on ignorame

# HAD! JH 316

عَنِ ابْنِ عَبَّاسِ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِبْنَ يَنْصَرِفُ النَّاسُ مِن الْمَكُتُونَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (رواه البخاري)

Ibn Abbas & related: "Engaging in dhikr in a loud voice when the con-

But har, in Muaia lainuthis. 10

<sup>47</sup> Jul si. ,< .»

When the completed the compulatory adult was precident to the control of Marian. They are represented by Bukhast.

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HADITH 318

من جنران بن شعب رمني اللاعث قال والمول اله صل الله عليه وصلم المن عنن الماسلة عليه وصلم المن عنن الماسلة المستو المناه المستواد المناه المستواد المناه المستواد المناه المستواد المناه 2-4 A SI' FI S1 I'nv oF HAPfTH

سَمِعَ ِ ۚ . ۚ ۚ ۚ أَنَّهُ مُنْ ِ " وَلَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ يَوْهُونَ بِحَسِبُ آلَهُ مُنْ ِ " \* فَيَتَنْعُهُ مِلًا لَهِ هَالِ مَنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ يَوْهُونَ بِمِنْ اللَّهِ اللّ

Imran ibn Husavn fi related that the Messenger of Allah said: "Whoe'er hears of the Dajjal should keep as far away from him as possible. By Allāh, even a person who considers himself a true believer will go to the Dajjāl (for no other reason than to look at what he is doing or to debate with him] and end up beset by doubts, until he starts following him." This was related by Abu Dawud\*\*17

#### Commentary: Remaining Aloof from Tribulation

The spiritual masters teach that if there is a pretender to spiritual accomplishment through tasawwuf no one other than a master should even consider meeting with the person for the purpose of debating with him or otherwise refuting his claims. Such a pretenders words and actions might easily lead a person to confusion and tribulation. This teaching is expressed explicitly in this hadith. The "big" Dajjāl and the "small" Dajjāl āre equal in this regard.

# . *надітн* 319

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللهُ عَنْهُ فِيْ ذِكْرِ الدَّجَّالِ قُلْنَا: يَا رَسُوْلَ اللهِ! وَمَا لُبُنُهُ فِيْ الأَرْضِ؟ قَالَ: «أَرْبَعُوْنَ يَوْماً، يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيْلِهُكُمْ». (رواه »—pd)

An-Nawwas ibn Sam'an glated with regard to the Dajjal: We asked: "O Messenger of Allah! How long will he remain on Earth?" He replied: "Forty days. One day like a year, one day like a month, one day like a week, and the rest of the days will be like your normal days." This was related by Muslim. 476

# . надітн 320

عَنْ أَسْاءَ بِنْتِ يَزِيْدَ بْنِ السَّكَنِ رَضِيَ الله تَعَالى عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلْيهِ

وَسَلَّمَ: "يَمْكُثُ الدَّجَّالُ ِ 3 الْأَرْضِ أَرْبَعِيْنَ سَنَةَ، السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُمُتِهُ اللَّجُمُعُةُ كَالْيُوْمَ ۚ اللَّهِ كَاضْطِرَام ۚ " أَرْبَعِيْنَ سَنَةَ، السَّنَةُ كَالْجُمُمُتِهِ وَالشَّهْرُ

Asma'bint Yazid ibn as-Sakan Aelated that the Messenger of Allah said: "Dajjāl will remain on earth for forty years. A year will be like the month, a month will be like a week, a week will be like a day, and a day will be like wood burning in a fire." This is related in Sharh as-Sunnah.\*

#### Commentary: The Expansion and Contraction of Time

One of the ways to reconcile the contradictions in the above two hadiths is to say that for some people the passage of time will be tedious while for others it will be quick. In actual fact, however, this entire period will have a specific duration. So, by means of the explanation above, the expansion and contraction of time mentioned in the two hadiths may be understood. As regards the first hadith, it is stated in other versions of the same narration that the prayers of one year will be obligatory on the day which will be equal to one year. It may therefore be understood that the day will in reality also be of one year's duration. The reply to this is that it is possible that that one particular day will be of one year's duration and that the above explanation will apply to the rest of the days [i.e. to some the days will seem long while to others they will seem short]. Nevertheless, these hadiths express possibility. The following hadith explicitly mentions the expansion of time.

### HADITH 321

عَنْ أَيْ َ عِيادُ الدُّهُ إِذِّ وَفِي َ أُنَّ أُنَّ الدِّهِ \* ثَنَّ اللَّهِ الصَّلَّالِ اللَّهِ الْمَالَّالُومِ وَ ثَقَالُ: ﴿ الْمَكُنُوبَةِ اللَّهُ اللْمُولِيلِنَا الللَّهُ الللللِّلْمُ الللللِّذِي الللللِّلْمُ الللللِلْمُ اللللِّلْمُ الللَّذِي الللللِّلْمُ اللللْمُولِمُ اللللْمُولِمُ الللللِّذِي اللللْمُولِمُ اللللْمُولِلْمُ اللللْمُولُولُ اللللِّذِي الللللِّذِي الللللْمُ اللللْمُولِمُ الللللِّذِي الللللْمُ

Abu Said al-Khudri prelated that the Messenger of Alla was asked about the length of the day which will be equal to 50,000 years [i.e. about the day of Resurrection]. He aid: "I swear in the name of the One Who holds my life in His hands! It will be so light on the believers that it will be lighter than even the compulsory salah which they used to offer in the world." This was related by Bayhaqi. 478

<sup>475</sup> Abu Dawud: 4319

<sup>476</sup> Muslim: 2937

Musnad Ahmad: 6:454. Al-Baghawi has recorded this in his Shark as-Sunnah-. 4159.

<sup>8</sup> Musnad Ahmad-. 375. Al-Bayhaqi has recorded it in al-Ba'th wa an-Nushur.

Commentary: The Contraction of Time

This hadith makes obvious reference to this. There is no difference in the possibility of the contraction and expansion of time. Expansion can also take place in this way.

### HADITH 322

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "مَنْ سَعِع JalLbl وَمَاَ^ يَمْنَعْهُ مِنِ مَّ طِهِا مُلاِّهِ، لُـ الرَّبَ اللهُ اللهِ اللهُ اللهِ اللهُ عَلَيْهِ وَسَلَّمَ تُقْبَلُ و الصَّلومُ مَنْ مَنْعُهُ مِنِ مَا عَلِيهِ اللهِ الزَّانِ إِنَّانِ إِنَّالِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ

Ibn 'Abbas elated that the Messenger of Allah' jgi said: "If a person hears the call to prayer and has no excuse for not responding to the call, fi.e. from attending the congregation], then the prayers he performs [on his own] will not be accepted." The Companions & asked: "What is a [valid] excuse?" Hereplied: "Fear or illness." This is reported by Abu DāwHd.4TM

Commentary: The Importance of Congregational Prayer

These days, most "superficial" Sufis do not bother themselves with prayer in a congregation. In the light of this, hadith, it would appear that their prayers on their own are not accepted. Obviously, if a person's prayers are not accepted, how can that person be thought worthy of being a spiritual master?!

# . *HADĪTH* 323

 $J^{L}$  الْمُغِيْرَةِ بْنِ شُعْبَةً رَضِيَ أَعَنَاهُ الْهُ الْهُ الْهَ الْهُ الْمُغِيْرَةُ بْنِ شُعْبَةً رَضِيَ أَعَنَاهُ الْهُ الْهُ الْمُغِيْرَةُ: فَتَبَرَّزَ رَسُولُ  $(J^{L}, \bar{b})^{L}$  الْمُغِيْرَةُ: فَتَبَرَّزَ رَسُولُ  $(J^{L}, \bar{b})^{L}$  الْمُغِيْرَةُ: فَتَبَرَّزَ رَسُولُ  $(J^{L}, \bar{b})^{L}$  الْفَجْرِ، وَجَعَ أَنْ الْمُغِيْرَةُ وَرَجْهَهُ وَعَسَلَ فِرَاعَيْهِ، وَ وَرَجْهَهُ وَغَسَلَ فِرَاعَيْهِ، وَ وَرَجْهَهُ وَغَسَلَ فِرَاعَيْهِ، وَمَ مَسَمَ بِلا مِنْ وَرَجْهَهُ وَغَسَلَ فِرَاعَيْهِ، وَ وَرَجْهُهُ وَغَسَلَ فِرَاعَيْهِ، وَ وَمَجْهُهُ وَغَسَلَ فِرَاعَيْهِ، وَ مَسْتَمَ بِلا مُعْتَمِرًا وَرَاهِ  $(J^{L}, \bar{b})^{L}$  وَرَاعَيْهِ، وَمَعْمَلُ وَرَاعَيْهِ، وَمَعْمَلُ وَرَاعَيْهِ، وَمَعْمَلُ وَرَاعَيْهِ وَوَجْهَهُ وَعَمْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمَعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمَعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُ عَمْمُ مُعْمَلُونَ وَمُعْمَلُونَ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُ وَرَاعَيْهِ وَمُرْعَالًا وَمُعْمَلُونَ وَمُعْمَلُ وَالْمُعُهُ وَمُعْمَلُ وَرَاعَيْهِ وَمُعْمَلُونَ وَمُعْمَلُ وَمُعْمَلُ وَمُعْمَلُ وَمُعْمَلُونُ وَاعْمُ وَمُعْمَلُونَ وَمُعْمَلُولُونَا وَمُعْمَلُونَ وَعُمْمَلُونَ وَعُمْمُ وَالْمُعُونُ وَمُعْمِلُونُ وَعُمْمُ وَمُعْمَلُونَا وَمُعْمَلُونَ وَعُمْمُ وَالْمُعُونُ وَمُعْمَلُونُ وَمُعْمَلُونَ وَمُعْمَلُونَ وَعُرْمُ وَالْمُعُونَا وَالْمُعُونُ وَمُعْمَلُونَا وَالْمُعُونُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُعْمِعُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُ وَالْمُعُونُ وَالْمُعْمِعُ وَالْمُ الْمُعْمُونُ وَالْمُعُونُ وَالْمُوالِقُونُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُوالِقُونُ وَالْمُعُمْمُ وَالْمُوالِعُ وَالْمُعُمُ وَالْمُعُونُ وَالْمُعُونُ والْمُعُونُ وَالْمُعُمُونُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُعُونُ وَالْمُوالِعُونُ وَالْمُولُولُ وَالْمُوالِعُونُ وَالْمُوالِعُونُ وَالْمُوالْمُ وَالْمُؤْمِنُ وَالْمُوالِعُ وَالْمُو

Al-Mughirah ibn Shu'bah related that he accompanied the Messenger of Allah £ on the expedition to Tabuk. He said: "The Messenger of Allah \$ went out into the field before the dawn prayer in order to relieve

himself. I carried a utensil of water and accompanied him. When he returned, I poured water for him [so that he may perform his ablution) on his hands. He washed his hands, his face, his arms, and then passed wet hands over the front part of his head [this narration also states that he passed his wet hands over the area that is covered by the turban, i.e. over his entire head]. I then bent down to remove his leather socks." This was related by Muslim.<sup>480</sup>

Hie Practice of Accepting Help from an Attendant for Performing Ablution
Spiritual masters occasionally take the assistance of their attendants for performing ablution. Some short-sighted people consider this to be a sign of pride.
Such an assumption amounts to harbouring evil thoughts [about the spiritual
master). This hadith establishes the permissibility of this practice without any
reprehensibility.

# . HADITH 324

لَا مَ مُضْطَحِعاً اَلَهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ آلُهُ اللهُ آلُهُ اللهُ آلُهُ اللهُ آل اللهُ مَ مُضْطَحِعاً اللهُ اللهُ اللهُ الضَطَجَع مَنْ خَتْ مَفَاصِلْكُهُ اللهُ (زازه الترمذي وأبو المَالْف)

Ibn Abbas relied that the Messenger of Allah said: "Ablutions obligatory on the person who lies down and falls asleep because when he lies down, his joints become loose [and there is the possibility of his passing wind]." This was related by Tirmidhi and Abu Dawud.

Commentary: Ablution Breaks When One Falls After Experiencing Ecstasy

Most Sufis are unaware of the ruling that if they become unconscious and fall
while in a state of ecstasy, wajd, or otherwise fall down and become unconscious,
it becomes obligatory on them to renew their ablution. The reason for this is that
the joints become loose in the same way they loosen when one falls asleep. The
jurists clearly state that ablution breaks when one falls unconscious.

# **HADITH 325**

<sup>480</sup> Muslim: 274

<sup>481</sup> Abu Dawud: 20X, Tirmidhi: 77

'p̄-C´J وَكَانُوا مِ لَهُ أُوْ x̄ أُو x̄ أَ يَقُومُوُ LXJ يَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِنَـ لِلَهَ. ((J-1-,yJl oljj) مَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِنَـ لِلَهَ. (أَوَاهَ الرِي-1--^

Anas £ related that: "There was none who was more beloved to the Companions jgt than the Messenger of Allah fs. Despite this, when they saw him, they did not stand up because they knew he disliked this." This was related by Tirmidhi.4'1

Commentary: Abstainingfrom According Respect that is Disliked

It is clear from this hadith that any act of respect, honour or service which is disliked by one's spiritual master should be studiously avoided. These days, people are so accustomed to following popular practices that they fail to take into consideration the comfort of their spiritual masters. Oftentimes, people will simply adopt the formalities of non-Muslims, going to extremes in according respect, and insisting on attending to them as a means of attaining proximity and good fortune. Such acts include massaging his body, carrying his shoes and sitting behind him. Many ignorant Sufis mistakenly believe that one's remembrance and prayer, dhikr wa salah, are more likely to be accepted if performed in the direction of the spiritual master's back. This practice is absolutely the same as idol-worship. Such evils are very much in vogue these days.

### HADITH 326

عَنْ أَيِّ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالُواْ: يَا رَسُوْلَ اللهِ! إِنَّكَ تُدَاعِبُنَا قَالَ: «إِنِّ لا أَقُوْلُ - يَّنَا أَيِّ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالُواْ: يَا رَسُوْلَ اللهِ! إِنَّكَ تُدَاعِبُنَا قَالَ: «إِنِّ لا أَقُوْلُ - يَنْ - يَنَاً>. (زواء الترمذي)

Abul Huraira £ related that the Companions £ said: "O Messenger of Allah! You joke with us?!" He said: "I say nothing but the truth [in other words, my' joking does not contain any falsehood nor anything impermissible such as lies or causing harm to a Muslim]." This was related by Tirmidhi. 461

Commentary: Joking does not Negate Perfection

Some people of dry temperament look down upon the humour of the spiritual masters. If the precondition which is mentioned in this hadith is fulfilled, such humour is a practice established by the Surma. If this precondition is not ful. 482

482 Tirmidhi: 2754 48] Tirmidhi: 1990.1995 ,s prohibition is mentioned in another hadith: "Do not show off to your ^'e'r nor joke<sup>484</sup> with him."

# HADITH 327

عَنْ أَيِنْ شُرَيْحِ الْكَغْبِيِّ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ حَدِيْثِ طَوِيْلِ: <َلَاوِالْمِلِلُهُ اللهِ عَلَيْهِ عَصْرِهُ مِنْهِ حَتَى يُهُ عَلَيْهِ ﴾ (متفق \_ ـ

Abu Shurayh al-Ka'bl j& related that the Messenger of A'llatesiaid in a lengthy, hadith: "It is not lawful for a guest to remain so long with a host to the extent that he causes him hardship." This was related by Bukhari and Muslim.485

Commentary: Abstainingfrom Imposing on a Disciples (murid's) Hospitality These days, many spiritual masters consider themselves in such control over the lives and wealth of their aspirants, murids, that they ask them for whatever they want without hesitation. Thus, they will continue living in their houses for as long as they like and continue eating delicious meals. They will take as many people as they like to that poor person's house regardless of whether the person likes it or not, and regardless of whether or not he is inconvenienced. Such a spiritual master is included in the general ruling of the hadith above. The basis for this prohibition is the causing of discomfort to others. When a person becomes bothered by something, and this something is not his responsibility, then it is unlawful, haram to demand the same of him. Another hadith is more clear on this point: When the Messenger of Allah was intended to someone's house, the Messenger would always seek permission to bring along people who were not invited by name. When this was the case with regard to the Messenger of Allah A, what can be said of others?!

# **HADITH 328**

عَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ لَآلَ ۚ الرُّوْيَا ثَلَثٌ: حَدِيْثُ النَّفْسِ، ۗ ﴿ مُحْمَلًا ﴿ كَالَ إِلَى الرَّوْيَا ثَلَثُ: حَدِيْثُ النَّفْسِ، ۚ ﴿ مُحَمِّلًا ﴿ كَالَمَ الْوَالِمَ الْمُعَلِّلَ الْحَرِصِلَّلِ ﴿ كَالْمُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ لَلَّا اللَّهِ اللَّهُ اللَّ

<sup>484</sup> Here, the context of the hadith suggests that the meaning is: "Do not joke with him in a way that demeans or otherwise shows disrespect to him, or her." ytd.

<sup>485</sup> Bukhari: 6135, Muslim: 48, Abu Dawud: 3748, Tirmidhi: 1968

Muḥammad ibn Sirin related; "Dreams are of three types: thoughts, fear instilled by Satan [in other words, because of his enmity towards man, Satan causes him to dream evil things in order to worry him], and glad tidings from Allah." This was related by Bukhari and Muslim. 486

Jābir £ related that the Messenger of Allah sāid When any of you sees a bad dream, he should spit to his left three times, seek refuge from Satan three times, and change his sleeping position." This was related by Muslim. 487

Commentary: Abstain from Paying Excessive Attention to Dreams

Many ignorant Sufis pay too much attention to their dreams. When there is a
shortage of good dreams, they consider it to be a sign of distance from Allah and
therefore become disheartened and distressed. When they see good dreams, they
consider it to be the height of accomplishment and grow proud. When they see
an incident in a dream, they rely upon their vision implicitly. When they have a
bad dream, they become caught up in its foreboding. This hadith demonstrates
the error of all these ideas, and also teaches the way to avoid the negative effects
of bad dreams. In short, a dream is not as great as people make it out to be. The
essential concern of a person should be to ask himself: When I am awake, am I
acting in a way that will bring the pleasure of Allah or His displeasure?

I like what the Persian poet had to say:

I am neither night nor night-worshipper who speaks of dreams.

Like a slave of the sun, all I can talk about is the sunshine.

# . HADITH 329

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ مَرْ فُوعاً: «اذْكُرُوا الله ذِكْراً يَقُولُ الْمُنَافِقُونَ إِنَّكُمْ تَرَاؤُوْنَ». ((Jaj Jaji) المَانِ LM مع)

Ibn 'Abbas'£ related that the Messenger of Allah said: "Be essive in remembring Allah to the extent that the hypocrites say you are showing off." This was related by Tabarani. 488"

Commentary: The Ostentation of the Sheikh is

Setter than the Sincerity of the Murid

This hadith means that one should engage in excessive remembrance. It is obvious that one cannot conceal [his dhikr] if he engages in it excessively. And when he exposes it, his antagonists will definitely accuse him of ostentation. This hadith commends such public display, and while the ignorant may consider it ostentation, it is not really ostentation. When something is commended, it is necessary for it to be good. Since good has some superiority in it, it also needs something over which it is superior [in other words, something that is inferior to it]. The inferior will be the opposite of the superior thing. In this case, the superior thing is ostentation in the special meaning it takes on in this particular context. The inferior will be the absence of ostentation. This absence of ostentation is also known as sincerity. It is therefore proved that some forms of ostentation are actually better than some forms of sincerity. It is established from external evidence that the display [of the spiritual master's deeds] has certain specific advantages. Based on this generality, it is established that ostentation on the part of the sheikh is better than sincerity on the part of the murid. Understand this well.

# HADITH 330

عَنْ أَيِيْ أَمَامَةً رَضِيَ اللهُ عَنْهُ قَالَ مَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ يَوْمٍ شَدِيْدِ الْحَرِّ نَحْوَ بَقِيْعِ الْغَرْقَدِ، فَكَانَ النَّاسُ يَمْشُوْنَ خَلْفَهُ، فَلَمَّا سَمِعَ صَوْتَ النَّعَالِ وَقَرَ ذلِكَ فِي تَفْسِهِ فَجَلَسَ حَتَّى قَدَّمَهُمْ أَمَامَهُ لِثَلاَّ يَقَعَ فِيْ نَفْسِهِ شَيْءٌ مِنَ الْكِثِرِ. (رواه ابن ماجة)

Abu Umamah related that the Messenger of Allah passed by Balland al-Gharqad [the graveyard of Madina] on an intensely hot day and sensed that people were walking behind him. When he heard their footsteps, this weighed heavily upon him. He therefore sat down until all the people had passed him by. He did this to avoid the effects of pride settling on his heart [in other words, so that he may not feel proud that people chose to walk behind him]." This was related by Ibn Majah. 48\*

The Elders of the Path should Constantly Worry about their Personal Reformation
I end this book on the theme of this hadith, because it is appropriate for the end
to contain a warning. This is done so that the warning will awaken the reader
into emulating and practising the knowledge and deeds which this book con-

<sup>486</sup> Bukhari: 7017, Muslim: 2263, Tirmidhi: 2270

<sup>487</sup> Muslim: 2261

<sup>488</sup> At-Tabarañi has recorded this in his al-Mu jam al-Kabir. 12786 [12:131]

<sup>489</sup> Ibn Majah: 245

.-vcn 4\*\*1 k H|Mwl in \*' ' tot what it ha\* rimed, and none shall be urvseed

1. www.ld k, \*>' so that .1 v Io mMinh ol this hadith will open the eyes ol an) \*\* spiritual master as well What is obvious o terror of the extra who assume that they have attained some manner u.a perirvtton and therefor\* begin to neglect their own condition 11 vh, ≪ Is «ar that when someone is raised to the status of spiritual master they the had and rest I ike the novice, they should pay particular attention ie ting their deeds ansi constantly fear the reversal ol their own condition "hen o absolute good in this Allah »> says: "None feel safe from Allah's deep etc' oing cyscpl the people who are already lost."4' A Persian poet rightly said

Be sarctul where von step, even when following the caravan ol mankind, for the stones in the desert will cut your feet.

Act do not lose hope. A wine drinking mendicant may without warning suddenly arrive at his destination.

O Aliah' Help us to remain steadfast with acceptance and kindness, in this world as on the day of Resurrection. Peace and blessings on the finest of His creation, Muhammad, and on his family and Companions.

### Ghic liwoh

\*

Au PRAist is \*\*\* to to AllAh j that this book. A Sitti Study <> l Hudith. Hwpijul
| a ill hiriquli, which comprises hadiths dealing with the sublet to l Mmws nl

X \*\*sis now concluded, lhe subject of this volume is a vast one However.

since the purpose of this book was to convey to the Nader the depth of the soblect and this amount should suffice as an example, I have written only this his lit
though I did write on a few subjects of revelance in a brief supplement to this
book entitled: an-Nukat ad Daqu/ah.

All praise is due to Allah at the beginning, in the end, internally and ester nally. Peace in Abundance to His Messenger, Muhammad his family and Companions X- This work was completed at the beginning of ftabi al Awwai 1317 ah (March, 1909)."

<sup>492 \*\*</sup> Ihewurkofirai»Uungih»bo≪>toiUotngh>h,whKhr\*^<sub>1</sub>Mih\*i>«hvu,4n>siwc!i<:r SlauUna Muhunnud Ydiuf Binnori in 1975, wa» Anally completed in Nuwmhw of too\* "a¹ rtamuu uilale Hainjun Kolhirun tin

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# A SUFI STUDY of HADITH Hatpipit al Tartga nun a\$'Sunna cilAuupi

# Maulana Ashraf Ali Ilianawi

A SUFJ STUDY OF HADITH (Originally titled Haquat til-7an<]d >>> 11>1 d< SuH> Noth put lis 1 unique \ of commentary on a selection of over three hundred authentic hadith Maulana Ashraf Ab Ib.m >> of the subcontinents greatest spiritual leaders and an author of unequalled prolific a>> v ranslur i r, r^\., r and then comments on each hadith from the perspective of tasawu'uf. whether to explain a hr> po i ' theology, or to discourse on morality, etiquette, behaviour, or the customary practices of Suhs In th pi <- control of this volume, one encounters a side of Islam that is little known and less understood For all seekers h<- of truth, and especially those keen to further their understanding of the teachings of the Prophet upon h i peace on trtjflwivuf-related subjects, Maulana Thanawi's work is truly invaluable.

Mawlana Ashraf All Thanwi *rahmatullahi alayh* excelled m every branch of Islamic learning and was of the Islamic world's most outstanding religious figures of recent times. Perhaps hr most signih, mi enduring legacy is a renewed awareness, understanding and acceptance of authentic t isjwwuf among r I masses. Indeed, he is still remembered as Hakim-al-Ummah (Physician of the Ummah) due to his « \pen i in diagnosing spiritual ailments and dispensing the most efficacious cures

In this book Mawlana Thanwi discusses numerous subtle and complex themes of *tasawwuf* derived from rhe *abadith of* our beloved Messenger sallaJlahu alayhi wasallam. His erudite commentary demon ri 11 time and again how the principles of *tasawwuj* have their origins in the primary sources of Islam. Mawlaii i Thanwfs approach, like that of his illustrious *mashai'ikh*, stresses the complete harmony between Shariah and tariqah and their interrelatedness.

Alhamdulillah, Mawlana Yusuf DeLorenzo's translation now gives English speaking Muslims access to this valuable work. Studying this book under the guidance of a qualified shaykh will increase the interested readers understanding and appreciation of the treasury of hadith as well as the science of tasawwuj, and prove beneficial for the traveller on the path leading to Allah.

## SHAYKH MUHAMMAD SALEEM DHORAT

This volume revives the tradition of rhe earliest Sufis, who related hadiths from the Prophet (Allah bless him and give him peace) in such core works as Qushayris *Risala*, Makki's *Qut al-Qulub*, and Abu Nu'aym's *Htlya al-Awliya*. Imam Junayd has said, "The spiritual path is blocked shut, except to those who seek out the traces *of* rhe Chosen Prophet (Allah bless him and give him peace); 'Say, This is my path: I summon to Allah upon entire insight, I and whoever wholeheartedly follows me' [Quran 12:108]." Thanawi's work is a treasury of valuable hadiths for anyone on the true path, and a guide to many of the traditions (adab) of Sufism in rhe South Asia of his day. The powerful and vigorous translation of Yusuf DeLorenzo brings to *life in English* a great many realities of the way of spiritual realities.

SHAYKH NUH HA MIM KELLER